

# Discourses

*of*

Satguru Partap Singh Ji



**Vol. - III**



**Discourses of  
Satguru Partap Singh ji  
Vol.-III**

### **Other Publications of Author**

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**Discourses of  
Satguru Partap Singh ji  
Vol.-III**

**Transliterated  
and  
edited  
by  
Sant Singh**

**Namdhari Darbar  
Sri Bhaini Sahib**

***Discourses of Satguru Partap Singh ji***  
***English Version of Lal Eh Rattan Vol-III, IV***

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*A  
Humble Dedication  
to  
The Pious  
memory  
of  
His Holiness  
Satguru Ram Singh ji  
on his  
Birth bicentenary*



*Ik  
Oankar  
Sri Satguru  
Ram Singh ji  
Sahai*

*The one  
universal creator God.  
May  
Satguru Ram Singh ji  
Shower  
His  
Pious Blessings*

*These immaculate  
spiritual discourses were  
delivered by  
Satguru Partap Singh ji  
for the  
benefit of humanity  
at Bangkok  
from  
1954-59*





**Sri Satguru Nanak Dev Ji**





**Sri Satguru Ram Singh Ji**





**Sri Satguru Hari Singh Ji**





**Sri Satguru Partap Singh Ji**





**Sri Satguru Jagjit Singh Ji**





**Sri Satguru Uday Singh Ji**



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## Glossary

<b>Adi Granth</b>	Guru Granth Sahib the sacred Book of Sikhs compiled by the fifth Sikh Guru Arjan Dev ji containing Bani (hymns) of 1st, 2nd, 3rd, 4th, 5th, ninth Sikh Gurus and saints.
<b>Akal Purakh :</b>	The Pirmeval Lord-God.
<b>Amrit</b>	The holy nectar, first prepared by Guru Gobind Singh ji, for baptizing the disciples.
<b>Ardas</b>	The supplication performed in gurdwaras on religious functions, prayer.
<b>Asa Di Var :</b>	A composition of Guru Nanak Dev to be sung early morning.
<b>Baba</b>	A respectful term to address an elderly or a holy man.
<b>Bani/Vani</b>	Hymns from Adi & Dasam Granth Sahib ji.
<b>Bhai</b>	Literally means brother, used as mark of respect for addressing Gursikhs.
<b>Bhagauti</b>	The first stanza of Chandi Di Var, composed by Guru Gobind Singh ji and the begining of Ardas.
<b>Bhog</b>	Concluding ceremoney of religious functions.
<b>Billa</b>	The English man.
<b>Chakkar</b>	A kind of weapon about 12 inch diameter-circular, made of steel plate with sharp circumference.
<b>Chandi di var :</b>	A composition by Guru Gobind Singh ji in Dasam Granth Sahib.

<b>Chhaine</b>	<b>Cymbals</b>
<b>Darshan</b>	<b>: Holy glimpse of the Guru.</b>
<b>Dasam Granth:</b>	<b>The holy Granth written by Guru Gobind Singh ji</b>
<b>Dhadi</b>	<b>: A bard musician, Panegrist</b>
<b>Dharamshala</b>	<b>: A shelter for pilgrims, place for holding religious congregations.</b>
<b>Dholak</b>	<b>Small Drum</b>
<b>Girihasthi</b>	<b>House hold, family man</b>
<b>Gopikas</b>	<b>Damsels of Gokul who were devotees of Krishn ji</b>
<b>Guru</b>	<b>The spiritual head</b>
<b>Gurbani</b>	<b>Hymns in Adi and Dasam Granth Sahib ji.</b>
<b>Gurumat</b>	<b>Tenets of belief prescribed by the Guru.</b>
<b>Gurmantra</b>	<b>Spiritual word used for initiating a disciple and meditating upon.</b>
<b>Gurpurab</b>	<b>Celebration of religious function in the memory of the Guru. A religion function related and dedicated to the Guru.</b>
<b>Gurusikh</b>	<b>A devout sikh of the Guru</b>
<b>Havan</b>	<b>Ritual fire worship</b>
<b>Hola</b>	<b>A festival of sikhs started by Guru Gobind Singh ji</b>
<b>Ishnan</b>	<b>complete bath from head to toe.</b>
<b>Joan</b>	<b>Measure of distance, one joan is approx Ten K.M.</b>
<b>Katha</b>	<b>Exegesis of scriptures</b>
<b>Kachhehra</b>	<b>Specially designed underwear of Sikhs</b>
<b>Kalgidhar</b>	
<b>Patshah</b>	<b>Sri Guru Gobind Singh ji</b>

<b>Karrah</b>	
<b>Parshad</b>	<b>The sacramental offering to the diety</b>
<b>Kesar</b>	<b>Saffron tendrils of a flower</b>
<b>Kos</b>	<b>A measure of distance, one kos is 2.4 k.m.</b>
<b>Langar</b>	<b>The community kitchen served in Gurdwaras.</b>
<b>Langri</b>	<b>Cook</b>
<b>Lota/garrwaha:</b>	<b>A small steel or brass pot for holding water.</b>
<b>Mala</b>	<b>Counting bead having 108 beads.</b>
<b>Malechh khalsa :</b>	<b>Sinful Sikhs</b>
<b>Mastana</b>	<b>A devotee in trance.</b>
<b>Naam</b>	<b>The Divine name of the Lord uttered in the ear of a disciple at the time of initiation.</b>
<b>Nitnam</b>	<b>Daily recitation of bani and contemplation on Naam.</b>
<b>Paath :</b>	<b>Reading of scriptures</b>
<b>Paath Sadharan:</b>	<b>Reading Guru Granth Sahib ji in routine from begining to end in parts</b>
<b>Paath Akhand :</b>	<b>Reading whole of Guru Granth Sahib from begining to end without interruption in fixed time.</b>
<b>Panj Piaras</b>	<b>Five beloved sikhs of Guru Gobind Singh ji</b>
<b>Panj Granthi :</b>	<b>A holy booklet containing selected scriptures for daily recitation</b>
<b>Ragi</b>	<b>Singer of Gurbani</b>
<b>Rahit Nama :</b>	<b>Code of conduct</b>
<b>Romala</b>	<b>1.25m square piece of cloth for covering Sh. Guru Granth Sahib ji</b>
<b>Sant</b>	<b>A pious person, saint</b>
<b>Sar or Sarover :</b>	<b>Sacred Tank</b>
<b>Sat jug :</b>	<b>The age of truth</b>

**Sadh Sangat :** Holy congregation  
**Satguru :** The true guru  
**Suba :** Religious preacher second in command appointed by the Namdhari Satguru.  
**Varni** Performance of 25 Malas of recitation of Naam by a group of 25 men observing rules of ablution.

## Preface

Ever since the creation of the world the colourless, form less and the cast less Primeval Lord had been appearing in form to guide the ignoramus people and steer them on the path of truthfulness. Lord Krishna had categorically stated that he incarnates in human form to redress the grievances of the public in general and to secure his devotees in particular. Guru Gobind Singh ji too had substantiated this philosophy in his Bani.

Just recollect the Tyranical situation prevailing at the time of the birth of Guru Nanak. Bhai Santokh Singh has depicted thus-

*The brutality of Muslims had crossed all limits of inhumanity. The Hindus were oppressed. The temples were being razed to the ground. The Hindu women were being humiliated. The saints were tortured and killed. Many were nailed alive and encased in the skins of wild animals. Hindus were being forcibly proselytized to Islam. Incase they refused to be converted they were tortured mercilessly and killed. Beautiful Hindu women were forced to accept Muslim husbands. The Muslim priests were bribed to pass verdicts to suit somebody's tastes. The Liars had a nice time.*

In view of the above brutal outrageous situation the primeval lord incarnated in the form of Guru Nanak Dev

ji. He redressed the grievances of the people and solaced the devotees. Foreseeing the precarious future and utter moral degradation. Satguru Nanak Dev ji resolved to live all through the kalyug in form and set in vogue the system of nominating a successor before leaving for heavenly abode. Thus a lineage of Gurus was established and the devotees continued to enjoy the blessings of the Satguru in form.

The Satguru in form is the incarnation of the formless Primeval Lord. He incarnates in form to discharge a specific role. The Primeval Lord may be formless or in form He is omniscient, omnipresent and omnipotent. He incarnates to redress the grievances of the people and put them on the path of truthfulness. With his kind blessings and sermons He helps the disciples to restrict the mind from wandering aimlessly, sets it to concentrate on the name of the lord and affords stability. Once the mind is under full control of the Lord, the disciples can be mobilised to follow a specific line and achieve any target.

Satguru Ram Singh ji served the khalsa army for nine years and witnessed the down fall not only of the khalsa empire but also the morale of the sikhs to an utterly low level. The British all the more accelerated the degradation of sikhs by inducing them to debauchery and luxurious living. Satguru ji when planned to revamp the sikhism, He put the sikhs on the lines of sikhism as envisaged by Guru Gobind Singh ji. He freed them from the five ailments-Lust, greed, anger, pride and vanity, baptised with Amrit and blessed with Gurmantar. He thus controlled their minds raised their moral level to follow his dictates and thus created a strong and faithful congregation of

devouts. These Sikhs had full faith in the leadership of Satguru Ram Singh ji and were always ready to make supreme sacrifices.

On the 12th of April 1857, Satguru Ram Singh ji baptised five sikhs with Amrit and blessed them with Gurmantar. These sikhs were named Sant Khalsa-the Namdharis. The movement with the following salient features was well known as Kuka movement.

Religious :- To wake up early in the morning, take complete bath from head to toe, contemplate on Naam and recite Gurbani.

-Observe all the rules of ablution and the code of conduct introduced by Guru Gobind Singh ji. Prepare own meals and use water of well or stream only. Be pure vegetarians and shun liquors. Adopt all the 5k's of sikhism.

Social :- Do not kill new born girls. Stopped child marriages and allowed remarriage of widows. Baptised the women and brought them at par with men to observe all the religious principles.

-wear only white hand spun khadi clothes.

-Do not tell lies, steal or commit adultery.

-Compulsory learning of punjabi in Gurmukhi script by one and all.

## POLITICAL

Non-cooperation with the British government,

--Boycot of government services and facilities like schools, post offices, courts, canals roads etc.

-Boycot the use of English made clothes and other goods. Be pure swadeshi.

-Civil Disbedience of government orders which were against the sikh principles.

-Demand for self independent rule.

Satguru Ram Singh ji travelled from village to village and established contact with masses to implement the above reforms. He cautioned the people against the evil design of the government of maligning the minds and ruining their culture. People readily responded to the efforts of Satguru ji, pledged to fight for the independence of the country and make supreme sacrifices.

However those who had fallan prey of the deceitful acts and temptations of the aliens did not cherish the reforms of Satguru ji. They continued to be the stooges of the government to meet their selfish ends Satguru ji had therefore to face the wrath of both the people in position and the government. The government as well started a close vigil on the activities of Namdharis.

After setting in vogue the Anand marriage system for sikhs in June 1863, the government got all the more alarmed from the activities of Namdharis. They regarded the reformes of Satguru ji as seditious and anti-government. Satguru ji was therefore interned in Sri Bhaini Sahib in june 1863.

Satguru Ram Singh ji defied the government orders in a peculiar way. In order to continue his reforms vigorously He appointed twenty two lieutenants known as subas. They were empowered to bless the people with Gurmantar and carry out all the activities as per the directions of Satguru

ji. The government interned the Subas also in their respective villages. the British officer boasted of his action and smilingly asked Satguru ji about His future plans. Satguru ji fearlessly replied that he would now create a Ram Singh in every home, even an ordinary Namdhari would be as effective as he is.

The struggle continued unabated. Satguru ji defied government orders and held the functions at Amritsar and Anandpur sahib as per his plans. This type of civil disobedience was later on termed as Satyagrah during the times of Gandhi ji.

The struggle for independence was further intensified. Satguru ji established contacts with Kashmir, Nepal, Afganistan and Russia. The movement of cow protection also gained momentum. Namdharis raided the slaughter houses at Amritsar, Rai kote and Malerkotla. Butchers were killed and the cows freed. As a result number of Namdharis were hanged to death and blown with cannons. Satguru Ram Singh ji too was deported along with his subas. Unprecedented atrocities were levied on Namdharis. The whole community was branded rebellions. The British Government accepted that it was impossible for a Kuka to be the loyal subject of British Empire. The kuka headquarter at Sri Bhaini Sahib was virtually converted into a jail by posting a police post at the main gate. Only five sikhs were allowed to enter the Gurdwara at a time. The Namdharis were not even allowed to recite Gurbani and perform paaths of Sri Granth Sahib ji. Severe punishments were levied on defaulters. The kuka movement however continued unabated first under the leadership of Satguru Hari Singh ji and then under Satguru Partap Singh ji.

The most difficult and important stage is to start such a movement from scratch. The nations become slave because of their mental degradation, disregard to their culture and religion. In the absence of these important characteristics the human beings readily respond to their foreign masters and accept their slavery.

Thus to start any progressive revolutionary movement a total change in the mental set up of people is essential. People must be made to realise that they have become subject of a treacherous rule aimed at destroying their ancient culture and heritage. They have fallen in a mine of salt which would fuse and exterminate their existence for ever. Once a leader is capable of penetrating into the heart and soul of the people, they start following him whole heartedly. This was the major change in the mental set up of the people brought by Satguru Ram Singh ji. Once this change is accepted by the people, their number keeps on increasing and the movement gains momentum with time.

Such a major change in the mental set up of people can be brought only by a Divine spiritual personality. This requirement was fulfilled by Satguru Ram Singh who incarnated on the night of 3rd & 4th February 1816, corresponding to Basant Panchami of 1872 Bikrami. He was an incarnation of the primeval lord. He had evaluated the causes of Punjab losing to the imperialistic powers. Satguru ji brought the mental change of the people by involving them in Naam and Gurbani. He as well baptized the devotees with the sacred nector-Amrit and motivated them to observe the code of conduct promulgated by Guru Gobind Singh ji. Satguru Ram Singh ji blessed the

devotees and enlightened their inner mind and soul. They became firm followers of Satguru ji to such an extent that they would not be allured by any number of amenities and allurements of the government. Thus they became staunch freedom fighters.

All the Namdharis whole heartedly observed the regulations of kuka movement. These regulations were subsequently followed rigidly by the national leaders under Gandhi ji to achieve independence. These provisions not only helped India attain independence but even were adopted by many other countries as well.

Satguru Ram Singh had planted a sapling in the nursery of Independence movement. It became a plant during the times of Satguru ji, whose devotees nurtured it well with their blood and sweat.

Alarmed on the ever increasing activities of Namdharis, the government ultimately deported Satguru Ram Singh ji on 18-1-1872 first to Allahabad and then to Burma and Mergui. Satguru ji remained in their custody till 1885. He then made a miraculous escape and disappeared as per his will.

While boarding a ship at calcutta the British officer again asked about the future plans of Satguru ji. He declared that the torch of freedom struggle lit by him would not be extinguished by any effort. More you try to extinguish it the more violently it would flash. This turned out to be a reality.

The freedom movement by and by spread vigorously in the whole country. Numerous freedom fighters underwent the atrocities and oppression of the government and

sacrificed their lives. The sapling of freedom struggle planted by Satguru Ram Singh ji became a full-fledged tree. The prophecy of Satguru ji became a reality and the country attained its long cherished independence.

Satguru Ram Singh ji is thus the pioneer of the successful independence movement which attained independence

This is the birth bicentenary of Satguru Ram Singh ji. The Discourses of Satguru Partap Singh ji are all centered around Satguru Ram Singh ji and depict his glorious contribution to the independence movement of the country.

I feel greatly heartened to dedicate the third volume of Discourses of Satguru Partap Singh ji in the honour of Satguru Ram Singh ji on his birth bicentenary. This volume contains Discourses of Satguru Partap Singh ji delivered at Bangkok in 1954, 1955, 1956, 1957, 1958 and 1959.

To enable the readers read these discourses easily, the following few points are important.

1. The discourses have been written in first person. Thus these give a feeling to the readers as if Satguru ji is addressing them directly.

2. The main text has been written in font 13, however the poetry of main text has been italicised in the same font.

3. The script of Gurbani has been changed from Gurmukhi to English and written in bold letters in font 11. Just below it the meanings of Gurbani have been written in the same font.

4. The script of poetic citations, other than Gurbani have also been changed to English and written in italice in font 11; just below, the citation its meanings have been written in the same font.

5. At the end of quotations from Gurbani, the page number at which it exists in Adi Granth Sahib ji has also been indicated. The quotations from Dasam Granth Sahib have been indicated as Dasam Granth P. .... or D.G. P. ....

The quotations of Bhai Gurdas have been referred as Var number/Paury number..... or as kabit number.....

The ghazals of Bhai Nand Lal have been indicated as ghazal number..... .

6. Whereever possible sub headings have been given to differentiate the topics.

7. The basis of the discourse was generally the Satguru Bilas written by Sant Dhian Singh ji in Poetic form. Satguru ji had centered his sermons on line by line explanation of Satguru Bilas and cited examples from previous history to strenghten his view point. These citations have been separated through sub headings.

8. Efforts have been made to maintain the central idea and the intensive emotions in the sermons as it is. However in certain cases the central idea has been explained in simple words and duplications have been avoided. This was considered essential to avoid confusion to the readers.

The publication and distribution of first two volumes could be possible due to the efforts and initiative of

Mrs. Kulwant Kaur W/o Late Suba Jagtar Singh U.K., Sh. Kirpal Singh Chana, S. Jaspal Singh Ghatoray and S. Satpal Singh Bhullar. I am obliged to all the esteemed readers who have extended full support in the promotion of these books. I am grateful to them for this noble cause and do look forward for their continued support.

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I am also grateful to Sh. H.S. Hanspal president of Namdhari Darbar who has always been a continuous source of inspiration in this work. Although very busy still he has stolen some time from his busy scedule to write for this book.

Last but not the least I am indebted to his Holiness Satguru Udai Singh ji, without whose blessings, I could not have done anything.

Sant Singh



## A REVELATION

Reading discourses of Satguru Partap Singh ji was to me becoming aware of another side of the truth. Certain things are beyond the reach of the sickle of time. Not only immortal but were always there; in the beginning, the present and always would be there. God! God of course was there when even the Creation was yet to occur. He created the universe and, His pleasure, manifested Himself in it. Advaitwad, no duality, monoism. Or 'God is in His heaven and all is well with the world. Duality, monotheism. Then Word too was there before the Creation being the instrument of both creation and annihilation and is likely to outlive it too. Soul of course is also immortal, fire cannot burn it, water cannot drown it or any weapon assail.

There is another dimension to it. Satguru too is immortal. He was always there, through the ages, unconsumed by the ravages of time. He is samrath, capable, Lord Master. Guru is the deliverer of Naam to the devotee recitation of which ultimately brings deliverance from the cycle of birth and death. Guru guides through the mire of the worldliness to the everlasting bliss of non-attachment, beyond the enchanting enslavement of the trikuti the three merits that bound the humanity to the world of lust, anger, greed, longing and pride. Guru is the harbinger of the good news that no sin is too great that it cannot be forgiven if repentance and atonement is there. He is the love that bonds the diverse people in holy

congregation. Guru is Grace personified.

Fortunately we have biographies, photographs and paintings of Satguru Partap Singh. But these are things and are not everlasting. After all what did the painters of portraits of Guru Nanak, S G Thakur Singh and Sobha Singh had to inspire such wonderful paintings? What tickled their imagination? Gurbani of course. The 'Word' the 'Shabad' of the Satguru. Satguru himself, love and grace incarnate, left one 'chola' the robe for another.

Reading the Discourses of Satguru Partap Singh compiled and translated from Panjabi into English by shri Sant Singh ji reveal the Truth that God, Grace and Guru are one and not three. I am here reminded of a story commonly known among Muslim masses. During the life time of Bibi Fatima a devout Muslim asked that being Prophet's daughter she might remember and tell how did the Prophet look like? She shot back a question, "How could he fail to see the light, NOOR the prophet was in the holy book, the Qoran?"

The spirit and the light, the mirror and the lamp that Satguru Partap Singh was, prevails through His discourses. Reading them is receiving his love and grace.

With thanks to S. Sant Singh ji

**Prof. Ranjit Singh**



## Foreword

Satguru Partap Singh ji in his discourses gave detailed guidance on how to conduct ones life so that peace and salvation can be obtained in this life and make the life more worthwhile. In the foreward to the first volume of discourses I remarked, to understand them thoroughly and get spiritual knowledge out of it, one needs the concentration of an infinite degree.

The second and third volumes also contain discourses of Satguru Partap Singh ji again all centered on the spiritual, religious, social and politically glorious contributions of Satguru Ram Singh ji.

S. Sant Singh intelligently chose the theme of third volume of english version of discourses to devote to the bi-centennial birth anniversary of Satguru Ram Singh ji in the year 2016, when it is being celebrated world over under the pious aegis of Satguru Uday Singh ji.

Satguru Partap Singh ji, elaborates the practices which Satguru Ram Singh ji introduced for a better human being which include meditation, prayers, music, rituals, commemoration, veneration, public services or other aspects

of human culture festivals, feats, trances, initiations and sacrifices.

His method of non-cooperation and civil dis-obedience was later adopted by Mahatma Gandhi. It was this single act of defiance, first ever recorded use of the political tool of boycott. Completely and absolutely using the domestic production and boycott of foreign goods as part of the campaign for indepenence of India. It was this incarnation from Satguru Ram Singh for the freedom of the country that he first of all instilled in his men truthfulness, consciousness, bliss and purity and not harming any one by thought, word or deed.

Even english-men warned their authorities in England about Satguru Ram Singh that "the plant is yet tender and can be bent at pleasure, here-after it will not yield. Guru Gobind Singh raised men and money in precisely the same manner.

Such a powerful movement deserved better notice from scholars and writers of Indian history. But, perhaps, the difficulties were obvious. Firstly, the control of sikh affairs and sikh history ever since the days of kuka-movement, have been in such hands who could never reconcile to the cause represented by Satguru Ram Singh ji. Most of them were 'faithfuls' who gloried in the name of Great Britain. Secondly, much of the history and facts lay buried in the secret files. The scholarly and sustained efforts after 1947 that was needed to unearth this new wealth came in dribblets. Thirdly, the Namdhari Sikhs were too modest and cultured to crave any credit or limelight.

The efforts of S. Sant Singh in this direction are really commendable and he deserves sincere appreciation for his work. I sincerely feel it will bear fruits which shall awaken the future generation to attempt a scholarly survey of the whole concept of Satguru Ram Singh ji.

19.03.2016

**H.S. Hanspal, (Ex. M.P.)**  
President  
Namdhari Darbar



## Updesh-1<sup>1</sup>

### EULOGISATION OF SATGURU RAM SINGH

Sant Dhian Singh Starts thirteenth chapter of his book 'Satguru Bilas', with eulogisation of Satguru Ram Singh ji. He enumerates environments at the time of his incarnation as--

*<sup>2</sup>Kaal Karaal Kaloo madh bhaav,*

The effects of Kalyug are extremely dreadful, formidable and frightening.

*Pakhand karae bikh preet katoraa.*

It is a known fact that when higher terrains get flooded, the lower level ones are bound to be submerged. The saints and godly persons are considered to be possessing higher insight and eternal knowledge. They are thus expected to lead a life of high moral character. When such people take to immoral activities then how the normal persons can save themselves. Thus the pretence has spread its wings all over. The hypocrites are enjoying-what they do not realise-cups full of venom. They are drinking bowls filled with venom of sensuous and voluptuous pleasures. They do not realise its implications and the damage being caused. Thus common people being not able to see the reality suffer the most. Those who look godly and adorn themselves as saints are by and large cheats. There could be some real saints also amongst this lot but majority of them are only

imposters. Once the reality of so called saints is known, people not only discard them and run away, they even lose faith in the real ones.

*Baekhehi panchan raachat banchan,*

The imposters do dress up like noble saints, arbitrators, or senior wise persons but in reality they are engaged in swindling and cheating people. Unfortunately even the sikhs have fallen victims to adultery and forgery. We are sikhs only for name sake. Muslims who envied sikhs and addressed them in persian as *sugs* (dogs), had to admit that sikhs did not maltreat the wives and sisters of others and never told lies. Later on sikhs also went astray<sup>3</sup>, forgot the tenents of their belief and fell to the lowest level.

*Prem su ranch n kanchan chhuraa.*

Such hypocrits are devoid of Love for God. They are fascinated and remain attached to women, gold and sodomy. Inebriation, voluptuary and hedonism are the main interests of such imposters.

We the sikhs, too have fallen victim to worldly glamour. The parents do take interest in providing more and more amenities to their children. They do not bother about the inclination of their mind. The attention is always towards hoarding more & more money. None bothers that today I have recited only Jap sahib, tomorrow I must add jaap sahib also and thus increase my daily routine. More attention has to be paid on controlling the mind from wandering. Bhai Gurdas has stated in his Kabit 234 as-

*Just as the mind of an accountant is ever engrossed in maintaining and writing accounts of worldly affairs, it*

*does not focus on writing the paeans of the lord. As the mind is engrossed in trading and business, it does not like to involve and engross itself in the meditation of Lord's name. Just as a man is enamoured by gold and love of women, he does not show that type of love in his heart for a moment for the congregation of holymen. Life is spent in the worldly bondages and affairs. One bereft of practicing and following the teachings of Trueguru, repents when one's time to depart from this world draws near.*

Thus when the life comes to inevitable end then the man has to repent that he has not made the best use of available opportunity. Especially unfortunate are those who do not follow the tenets of belief even after being initiated by the Guru.

*Torat sanchan bolat tanchan,*

Such fraudulents keeps sitting on cots in streets, gossip whole day, play cards and taunt every passers by.

*Daulat Sanchan mai mann joraa.*

All their activities and mind is engaged only in hoarding money and thus fulfilling their needs by any means. Gurbani also states for such greedy and selfish persons as--

**Sehas khatay lakh kau uth dhaavai.  
tripat n aavai maaieaa paachhai paavai.  
Anik bhog bikhiea kae karai.  
Neh triptaavai kbapi kbapi marai**

P-278

Earning a thousand, he runs after a hundred thousand;  
satisfaction is not obtained by chasing after maya.



He may enjoy all sorts of corrupt pleasures, but he is still not satisfied; he indulges again and again, wearing himself out, until he dies.

Thus the self-willed greedy man aims only at worldly pleasures and hoarding money by hook or crook. Gurbani however has advised to hoard the following wealth which is ever lasting.

**Aisaa har dhan sancheeai bhaaee.  
Bhaahi n jaalai jal nehee doobai  
Sang chhodd kar katahu n jae.  
Tott n aavai nikhut n jae.  
Khaae kharach man rehaa aghaae.**

P-375

Gather such a wealth of the Lord, O sibling of destiny. It can not be burnt by fire and water cannot drown it, it does not forsake society, or go anywhere else. It does not run short, and it does not run out. Eating and consuming it the mind remains satisfied.

The human beings hardly long and struggle to hoard the above type of true wealth.

*Ram mrigindi guroo kirpaa  
ham aisae thae neech milae sukh dhora.*

Although we were extremely vile and mean, yet lucky to have been blessed by Satguru Ram Singh ji. Refuge under the lotus feet of the Satguru saved us from all sorts of calamities and granted us all the comforts.

*Deeh prataap japaae su jaap,  
bataae su taap jitae jag ghora.*

The splendour of the Almighty Satguru is superb. He blessed the disciples with Naam and motivated them to

contemplate on it. This resulted in eradication of all the miseries and calamities of people with which the normal human beings were inflicted.

*Vaak alaap ke suban thhaap,  
Adhram ko thaap dhram dhhandoraa.*

After the inauguration of Anand maryada ceremony at village khote on 4th June 1863 AD, the British interned Satguru Ram Singh at Sri Bhaini Sahib. To continue the propagation of the kuka movement Satguru ji installed twenty two Subas-lieutenants. He eradicated vices from the religion and spread pure tenets of belief.

*Bucharr haan gareeb gaooaan  
bitaan tanae kalyaan su joraa.*

The disciples of Satguru Ram Singh ji killed the butchers and saved the cows. Satguru ji elevated the social status of the weaker section who had been utterly neglected by the society. Gurbani states--

**Satgur khaemaa taaniaa jug jooth samaannae**

P-1396

The Guru has pitched the tent, under it all the ages are gathered.

Satguru ji pitched a tent for the benediction of the people of all ages without any external support.

*Sookhan khaan prakaask bhaan.*

The Satguru's luminosity is all prevailing. He is the granter of all the comforts to the people.

*Su ram mrigaesh dhiaan namo raa.*

The writer Dhian Singh pays his reverence to Satguru Ram Singh, who he believed possessed the qualities numerated above.

## THE DEITY AND THE DEVIL

There are the two main categories of men. By appearance both are alike but can be distinguished by their actions. The deities are virtuous and like to help everyone. They are god fearing persons. The devils on the other hand are treacherous persons. Their eating habits and actions are ghastly, and harmful. They in fact feel pleasure in all sorts of corrupt dealings.

Guru Nanak Dev ji has detailed the qualities of deities and devils in seventeenth and eighteenth stanzas of jup ji sahib as under.

## THE DEITIES-SUR

*Countless meditate, countless love, countless worship services, countless are austere disciples. Countless scriptures and ritual recitation of vedas. Countless yogis whose minds remain detached from the world. Countless devotees contemplate the wisdom and virtues of the lord. Countless the holy, countless the givers. Countess heroic spiritual warriors, who bear the brunt of the attack in battle (who with their mouths eat steel). Countless silent sages, vibrating the string of His love. How can your creative potency be described? I can not even once be a sacrifice to you. What ever pleases you is the only good done. You eternal and formless one.*

This stanza describes the virtues and activities of saintly persons who always remain engaged in various

religious routines. The next stanza describes the activity of devils as-

### DEVILS-ASUR

*Countless fools, blinded by ignorance. Countless thieves and embezzlers. Countless impose their will by force. Countless cut throats and ruthless killers. Countless sinners who keep on sinning. Countless liars, wandering lost in their lies. Countless wretches, eating filth as their ration, countless slanderers carrying the weight of their stupid mistakes on their heads.*

Guru Gobind Singh ji also has defined a sur (deity-godly persons) and asur (antigod, devils, demons) as under-

**Saadh Karam je purakh kamaavai.  
Naam devataa jagat Kahaavai.  
Koukrit karam je jag mai karbee  
Naam asur tin ko sabh dhar bee.**

D.G. P-48

Because of virtuous actions a purisha (person) is known as devta (sur). And because of evil actions, he is known as asura (demon).

The word *SUR*, as well means tuned. The musical instruments sound melodius only if they are all properly tuned. The moment any of the instruments goes out of tune, the rythem of the music is disturbed and the melody is changed to noise. Unpleasantness then prevails.

Similarly in a family if all the members listen to the head of the family and each member is well respected, then the family is said to be well tuned and possessing godly qualities. However if none of the family members



bothers about the order of the head, no one is respected, the members resort to forgery, adulteration and all sorts of corrupt practices, then they are termed to be *ASUR* ie devilish.

Thus depending upon the actions of an individual one is classified as deity or devil. Ravan and Bhabhishan were real brothers. Ravan was a learned scholar of the Vedas. He had translated all the Vedas in his book-'Ravani Bhash.' It is all the more difficult to understand the translation of Vedas than the originals even. Because of his devilish actions however, Ravan has been classified as devil and his real younger brother Bhabhishan as deity.

### THE MASTER WITH ETERNAL POWERS

Whenever the righteousness declines, the saints are torured, swindlers rob the innocent noble people and the wickeds prosper, the Almighty lord incarnates in human form to give solace to the suffering humanity. A similar situation existed at the time of incarnation of Guru Nanak Dev ji. Foreseeing the extremely bleak situation and the dangerous affects of Kalyug, Guru Nanak Dev ji declared to live all through the Kalyug in one form or the other. He prophecied the creation of Khalsa by his tenth successor and there after the deterioration of the Khalsa to an utterly low level.

He had prophecied that his disciples would not be able to follow the tenets of belief, they would go astray from the path of truthfulness, hence suffer severely. They would fall into all sorts of anti-religious activities. The sikhs would not remain as cherished by Guru Gobind Singh but become self-willed. Guru Gobind Singh ji too had said

that so long as the khalsa followed the code of conduct and the tenets of belief both outwardly and inwardly, they would continue to flourish in all respects. However when they forget their basic principles and mix up with the rest of the world, their religious splendour would be lost. They would then become ordinary persons.

Foreseeing this situation Guru Nanak Dev ji prophecied that his twelveth incarnation would re-create the Khalsa. Guru Nanak Dev ji had said in his Karni Nama, "His twelveth incarnation would appear with unlimited eternal supernatural powers. The sikhs would then be clad in white clothes and roar like the thundering of clouds."

**SATGURU BALAK SINGH JI**

While Guru Angad ji was recording the Janam Sakhi of Guru Nanak Dev ji; Bhai Bala requested Guru ji to elucidate an issue which was disturbing his mental piece.

He then said, "Guru ji I have served Guru Nanak sincerely and complied with his orders promptly and faithfully, However, he bestowed Gurgaddi upon you.

Guru Angad ji - How did you regard Guru Nanak Dev ji ?

Bala ji - I regarded him as a perfect saint.

Guru Angad ji - You regarded Guru Nanak as a saint, so he has made you a saint. I regarded him as the primeval lord, so I had been anointed as Guru.

Bhai Bala, you kept your wish hidden, so you would also be blessed with

Guruship in the eleventh form which has to lead a covert life.

Bhai Bala thus lived as Satguru Balak Singh ji. Again, while bestowing Guruship on Satguru Balak Singh ji, Guru Gobind Singh ji said, "keep this as my deposit to be handed over to Thakur ji-Satguru Ram Singh ji." Giani Gian Singh states this fact thus--

*The tenth master appeared in person and informed him; Ram Singh is my incarnation partaking of an element of mine. I have therefore entrusted him and none else with my authority.*

**SATGURU RAM SINGH JI**

When Satguru Ram Singh ji visited Satguru Balak Singh ji, He immediately recognised and blessed him with Gur Gaddi.

I would like to add here that in Gurbani the word is Thakur and not Thakar. This word has been used in Gurbani for the one who does not take birth like ordinary persons ie the uncreated Lord. Gurbani substantiates the word Thakur thus--

**So mukh jalai jit kehehi thaakur jonee.**

P-1136

Let that mouth be burnt which says that our lord and Master is subjected to birth and death like normal human beings.

**Also**

**Sankat nehee parai jon nehee aavai  
Naam niranjan jaa ko rae.  
Kabeer ko suamee aiso thaakur**

**Jaa kai maaee n baapo rae.**

P-339

He does not fall into misfortune, and he does not take birth, His name is immaculate lord. Kabeer's lord is such a lord and master. Who has no mother no father.

He is the one and only one who has no mother or father. He is the primeval lord. So he is not bound by the cycle of life and death. He incarnates in human form at his will and goes back after completing his self assigned task. The same lord has now incarnated in the form of Satguru Ram Singh ji.

The mental outlook of the people had undergone a drastic change. They had given up humanitarian way of living and adopted the devilish way. Hence putting such people on the right path of religion was a gigantic task. Satguru Ram Singh ji had to tackle some extremely degraded persons. Some of whome are mentioned below.

**LAL SINGH BHOORE GILL**

He was a rich farmer but a victim of the company of cynics. He would go to his house on the banks of a canal, call lady dancers and singers, listen to their low level songs, drink wine and enjoy. He had kept some dogs. He invariably went for hunting and remained in bad society day and night.

Once Sant Harnam Singh ji popularly known as Baba ji chhainiea vale, who always used to be in trance, reached there. Lal Singh had no faith in such saints. So just to test him, he requested him to whisper the Gurmantar in

his ears. Baba ji immediately blessed him with Gurmantar and transformed his life. He forgot his previous life, discarded all his friends, freed the dogs and started contemplating on Naam. He would get some grams parched, then locate an abandoned place to contemplate on Naam day and night. He would continue contemplation for full week by surviving on parched grams only. He realised the truth of the eternal lord and lamented for the life wasted in other activities. He used to say, "I got initiated just by a joke and reached this state of mind; Had I sought Gurmanter humbly and willingly, God knows what spiritual status would have I achieved."

Satguru Ram Singh ji's holy glimpse had the magnetic powers to transform even the devilish persons to high class saints.

#### **KHATARAWA BROTHERS**

There were four brothers of Khataranwa namely Khushal Singh, Partap Singh, Deva Singh and Boota Singh. All of them had healthy physique. Their normal taste was to eat meat, drink wine and keep heavy clubs in their hands. Where ever they found that people had collected for some programme they would reach there, create commotion and spoil the show. Anybody who dared to oppose them would be dealt with severely. They were very proud of being great cudgel fighters. Once Satguru Ram Singh ji held a religious congregation there. The Ragis were singing hymns of Gurbani and satguru ji too was gracing the congregation.

All the four brothers fully drunk reached there with the intention of creating disturbance. All the four stood

behind the Ragis. Satguru ji just glanced at them and remarked, "O, Khushhal Sinha ! O, Deva Sinha ! O, Partap Sinha--enough is enough, stop this all and listen to me."

All of them instantaneously accepted their guilt, fell at the feet of Satguru ji and requested for Gurmantar. Their souls underwent transcendental change and they turned out to be great saints; Khushhal Singh was even appointed Suba, who played prominent role in the propagation of kuka movement.

#### DARBARA SINGH

There was one Darbara Singh<sup>4</sup> of Rai pur. He was a great inebriate, meat eater and addicted to opium. He would produce his own country made liquor and always remain intoxicated. Satguru Ram Singh ji visited Raipur. Darbara Singh when came for the holy glimpse of Satguru ji; He just said, "stop this false inebriation and take to the real one." He was so much influenced by the words of Satguru ji that he immediately abandoned all his activities, got blessed with gurmantar and became a true saint.

#### DHAUNKAL SINGH

Those were the days when there was no restriction on growing opium. It was freely available, so almost whole of the village Raipur consumed it heavily. There was another edict, Dhaunkal Singh of this village. He would consume about five tolas<sup>5</sup> of opium daily and drink 4-5 bottles of wine. Satguru ji made him give up all these intoxicants and blessed him with Gurmantar. He became not only a true saint but fought for the protection of cows. He was arrested in one such case, encaged and taken to some unknown destination.

Thus there were numerous cases where persons having fallen to the lowest level of humanity were blessed by Satguru Ram Singh ji.

## PROPHECIS

Guru Gobind Singh ji prophesied for him as under-

**Dua das purakh hai aadi se sabhhan kai sirmaur.  
Shakati anantee aaie hai aadi eihai nehee aur.**

-Gurind Nama Pat.10

My twelveth incarnation would be the superior most,  
He being the Primeval lord himself would incarnate  
with unlimited spiritual powers.

Again Gurbani states--

**Soleh kalaa sampooran faliaa.  
Anant kalla hoe Thaakur charriaa.**

P-1081

The sixteen powers, absolute perfection and fruitful  
rewards are obtained, when The Lord Master would  
be revealed with infinite powers.

Guru Gobind Singh ji had made prophecies about Satguru Ram Singh ji in details. He had listed out his activities at length. He would recreate the Khalsa and rejuvenate the sikh tenets of belief. History vouchsafes creation of seven lakh Namdharis in ten years. All the devotees lived a saintly life. Their deeds were pure and conformed to the following Gurbani-

**Saadh naam nirmal taa ke karam**

P-296

He is called a holy person; his actions are immaculate  
and pure.

We should not be selfish and greedy. Many a times we tell lies just for nothing. In case one has to tell a lie to benefit a true person, is tolerable but telling lie just for trifles is not justified. What to talk about ordinary persons even the persons of high repute do not hesitate telling lies and not standing by their words.

The power of Illusion (Maya) of Satguru is great. Even the highly devoted ones can not escape its adverse effect. Guru Nanak Dev ji had cautioned Ajita<sup>6</sup> Randhawa that a stage would come when he too would forget and not recognise the lord. So in Sadh Sangat each one should be careful and help the one under the influence of Maya. Guru Gobind Singh had said that Satguru Ram Singh would revolt against the alien rulers and be deported in 1928 Bikarmi. He would then grace many of the foreign countries and bless the people. In Gurind Nama Guru Gobind Singh ji had forecast his arrival in the same original form. He went even to the extent to declare that when Satguru Ram Singh ji would reach Attak, he would not only assume the age of twelve years but would rejuvenate the disciples also to twelve years of age. Satguru Ram Singh ji too had said that when he would reappear his appearance would cast an acute magnetic effect on people to such an extent that they would get attracted towards him automatically. The Almighty Lord has made him responsible to make the entire universe contemplate on Naam. The cow slaughter would be totally abolished and truthfulness would prevail every where.

Guru Gobind Singh ji had stated in the Sakhi of Vad-Tirath that after the deportation of Satguru Ram Singh ji the light of spiritualism would rest in his younger brother

Budh Singh. Satguru Ram Singh ji issued an order after three years of his deportation, "From now onwards Budh Singh is renamed as Hari Singh. He would nurture the Sikhism further. He is vested with powers to pardon anyone punished by me, I would however not pardon anyone punished by Him."

The present era of Kalyug is too much influenced by the materialistic values. It drives everyone away from the path of truthfulness. The glamour of the world does not allow any one to follow the dictates of the Guru. We must all be aware of it and contemplate on Naam as much as possible.

Guru Gobind Singh ji has stated that Satguru Ram Singh would live in the same body for 250 years. All of you must never forget the memory of Satguru ji. Beware of the glamour and the Maya. Always remember the lord. Gurbani says

**Khaanaa peenaa hasanaa baad  
Jab lag redai N aavaih yaad**

P-357

How useless are eating, drinking and laughing, if the lord is not cherished in the heart.

Also-

**Jinha N viserai naam se kineihiaa.  
Bhaed N jaanahu mooli saace jayhiaa.**

P-397

What are they like-those who do not forget the Naam, the name of the Lord? Know that there is absolutely no difference, they are exactly like the lord.

So always pray to Satguru ji and seek his blessings.



### Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 09-2-1954.
2. The narration from Satguru Bilas starts here.
3. For deterioration of Sikhi refer to D.S.P.S. Vol-1, Pages 151, 330.
4. For more details please refer D.S.P.S. Vol-2, page-288.
5. Five Tolas are equal to 1/16th of a seer ie 100 gms. approx.
6. Ajita Randhawa was a devotee of Guru Nanak Dev ji. Guru ji talked about the future in details with him. A specific conversation between Guru Nanak and Ajita Randhawa exists in Janam Sakhi of Guru Nanak Dev ji.

## Updesh-2<sup>1</sup>

### DISTINCTIVENESS OF GURSIKHS

*<sup>2</sup>Gaae chhutaee sahaeit kee jiv,  
aae taraaj farangan chhutee.*

The Gursikhs released the cows from slaughter houses, uprooted the Butchers the way the grass is extirpated with a hoe.

*Butcher bhoom se ucharr ge,  
tejab lage dhhadri jarr putee.*

The Butchers vanished in the same way as the ringworm vanishes alongwith its roots with the touch of acid.

*Neaaraa keea jag se nij singhan,  
torak hind sabhee laj sutee.*

Satguru Ram Singh ji established distinctiveness of his disciples from rest of the people. They did not bother about the derision of the public.

The Namdharis were so distinctive that they would not even eat at real brother's home, who had not been blessed with Gurmanter. There was one Natha Singh of village Lopoke. It was peak summer and he felt thirsty. Another man Kartar Singh invited him to his residence on the agreement that he would get blessed with Gurmanter. On this assurance Natha Singh prepared a beverage of almonds. However before drinking Natha Singh asked Kartar Singh

to get blessed with Naam, who backed out from his earlier commitment. Natha Singh decided to leave his house without drinking the beverage. Kartar Singh would agree to be blessed when Natha Singh readied to leave, but back-out again. The tussle between them continued for full day. At the end of the day Kartar Singh got blessed with Naam. Only after initiating him with Naam, Natha Singh took the beverage. This was the extent to which Namdharis followed the code of conduct. They stuck to their distinctiveness religiously.

*Saadhan sodh sudha hari naam,  
granth bidhi jin kae panth lutee.*

The Satguru evolved means of purifying the body and soul of the devotees so as to enable them to tread on the path of truthfulness. For external cleaning he made the bath in the morning obligatory and asked the devotees to scavage the hands and utensils with sand. For cleansing of soul he made them meditate on Naam and read Gurbani. Thus the technique prescribed in Gurbani was fully adopted by Namdharis. Gurbani has stated the following schedule for sikhs.

**Gur satgur kaa jo sikh akhaaeae  
Su bhalakae outh har naam dhiaavai.  
Oudam karae bhalkae parbhaatee  
eisnaan karae Amritsar naavai.**

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One who calls himself a sikh of the Guru, the Trueguru, shall rise in the early morning hours and meditate on the Lord's name. Upon rising early in the morning, he is to bathe and cleanse himself in the pool of nectar.

Anyone sitting anywhere if takes complete wash in the last quarter of the night gets benediction equivalent to a bath in the holy tank at Amritsar. After the wash the devotee should proceed as under-

**Oupdaes guroo har har jap jaapai,  
Sabh kilvikh paap dokh lehi jaavai.**

Then follow the instructions of the Guru, He is to chant the name of the Lord Har, Har. All his sins, misdeeds and negativity shall be erased.

There after--

**Fir charrai divas gurbaanee gaavai,  
behadia outhadiaa har naam dhhiaavai.**

At the rising of the sun, he is to sing Gurbani, whether sitting down or standing up, he is to meditate on the Lord's name.

Further--

**Jo saas graas dhhiaaeae maeraa har har,  
So gursikh guroo man bhaavai.  
Jis no deiaal hovai maeraa suaamee  
Tiss gur sikh guroo oupdaes sunaavai.  
Jan Nanak dhhoor mangai tiss gursikh kee  
Jo aap japai avarchi naam japaavai.**

P-305

One who meditates on my Lord Har, Har with every breath and every morsel of food that Gursikh becomes pleasing to the Guru's mind, that person unto whome my Lord and Master is kind and compassionate, upon that Gursikh the Guru's teachings are bestowed. Servant Nanak begs for the dust of the feet of that Gursikh, who himself chants the Naam, and inspires others to chant it.

Thus the Namdharis with the blessings of Satguru Ram

Singh ji, accepted the treasure of daily routine of Gursikhs as prescribed in Granth Sahib ji and adopted it in their life style. They devoted themselves in the holy service to the Guru. The real service to the Guru is following the dictates of the Guru in totality. Whatever the Guru ordains must be followed word by word. Thus the service to the Guru is to contemplate on Naam, to take early bath and to dole out in charity. Fruitful and rewarding is only that service which is pleasing to the Guru's mind. When the mind of the Trueguru is pleased then sins and misdeeds run away. The sikhs listen to the teachings imparted by the Trueguru. Those who surrender to the Guru's will are imbued with the four folded love of the Lord.

## MUTUAL TRUST

*Baad turkaan hindaan billan  
suaan samaan kitee kar hutee.*

The Turks, Hindus and the English were too malignant against the Namdharis and opposed them tooth and nail. All the rich and eminent persons, village head men and district officials, priests joined hands to oust Satguru Ram Singh ji from the country. The Namdharis could survive their onslaught only with the grace of Satguru ji and mutual harmony.

The sikhs of those days were not for name sake only. They were true to each other. When ever any two of them met they would sing Gurbani or discuss only the chronicles of the Satguru. There were two Ramgarhia Gursikhs in Ferozepure. One of them Jawala Singh lived in the east and the other Kahan Singh in the west of the city. Both of them often met in the night and enjoyed holy

congregation. While parting at night the host would accompany the guest but continue the exegesis of the Satguru. Like this they would reach the other's house. From there the guest would see off the host and start their return journey. They would thus spend the entire night escorting each other, but all the while remembering the Satguru.

Sri Bhaini sahib was under strict surveillance under the watch and ward of the police. Nobody was allowed to enter. The devotees used to excavate the Ramsar tank at night stealthily. While the work was in progress one of the devotees took his bath in the night at one o'clock in the stored rain water. It being loose soil, a clog of soil fell down and crushed another devotee Ram Singh. Suhel Singh took out a horse from the stable on the pretext that it was feeling pain so it was being taken out for a stroll. The body of Ram Singh was carried on this horse to the nearby canal, the face was burnt and the body thrown into the canal. This was the only alternative to dispose off the body. By and by the news of Ram Singh's death reached the police also. The police inspector was known to Suhel Singh. He enquired from Suhel Singh about the death in a friendly way. Suhel Singh though was friend of the inspector pleaded ignorance and flatly denied any knowledge about the incident. The Inspector patted Suhel Singh on the back for unity and faith of Namdharis. He said, "Had you not been united, the government would have up-rooted you long back."

Now a days we develop enmity with others on trifles. Our animosity grows so much that we do not even care that the other one too is the disciple of the same Guru.

The sikhs of those days valued fraternity and mutual loyalty. They were fully devoted to the Guru and followed his instructions religiously. None was self-willed.

Under no circumstances they would miss their contemplation on Naam and recitation of Gurbani. There was an old lady Bholi serving in the Gurdwara. One of the Sikhs, Wazir Singh said to Bholi that he could not recite Gurbani that day. Bholi scolded him saying, "How could you enjoy your meals without reciting Gurbani". This was the importance of Gurbani as it provided them the required moral strength. Now a days our priorities have changed. We have become self-willed. Naam and Bani hardly find any place in our daily routine.

#### NARRATION CONTINUES

*Panth amaej su taej dino din,  
raej bhaeae ghat sawan vuthhee.*

The Namdhari cult is limitless. It has no boundaries. Just as the earth gets watered after the rains, and gets covered with greenery, the Namdhari cult is spreading fast with the power of Naam and Bani.

*Des taraae bides sahaae  
su tapoon jaae nishaane chutee.*

Satguru Ram Singh ji having blessed the people of the country then planned to bless the people of foreign countries. Guru Gobind Singh ji had foretold that Satguru Ram Singh ji would go to foreign countries in 1928 Bikarmi ie 1872AD. In 1945-46AD, a man came to meet one Amar Singh working with S. Atma Singh at Rawalpindi. This man saw the portrait of Satguru Ram Singh ji and remarked, "I have had his glimpses in Russia. He shows

himself in public with a black blanket once a year." This shows that Satguru Ram Singh had visited Russia. Satguru ji too had declared that he would come to India along with Russia. So, that time is now nearing. The Sakhi of vadtirath states-

*Darshan Satguru partapa,  
Rangoon des ke naase papaa.*

With the holy glimpse of Satguru Ram Singh ji the sins and misdeeds of the people of Rangoon would be wiped out.

*Moremaee va rangoon duni sabh  
Bebudh je kal ke chhal muthee.*

The people of Mormaee and Rangoon were totally under the influence of kalyug and unconcious about their religious duties,

*Bhag bhalae tin bhaal parae,  
soie ja aparae jin chaal anuthhee.*

The fortune of the people in Rangoon prospered with the holy glimpse of Satguru Ram Singh ji. They remarked, "The luck of the people of Punjab is bad as they have sent such a noble celestial personality from there, to bless us here, for our prosperity and good fortune." Thus Satguru Ram Singh whose elegance is unique has come to Rangoon to bless the people there. There is none who could be compared to Satguru Ram Singh ji as his gait is so graceful and speech so sweet.

#### DERISION OF PUBLIC

*Dhholak chhainan mauj bhalee kar,  
Bhaan jahaan kee daameh tutee.*

The Namdharis started singing Gurbani with a small drum and cymbals and enlightened the people with truthfulness. They regarded the words of Satguru Ram Singh ji as eternal truth and followed his orders blindly. They did not bother even the derision of the public and discarded all whimsical customs.

Satguru Ram Singh ji ordered that all those who were married according to Hindu custom must get remarried according to Anand maryada. Many a persons followed these orders and got themselves re-married.

Accordingly the marriage ceremony of an old couple Lal Singh of Gumati and Partap Kaur was solemnized by their sons Hari Singh and Dhana Singh.

Satguru Ram Singh ji ordered that no Women should live a widow's life. Many ladies who even had no lust for life opted to get married. The aunt of suba Mihan Singh ji was fifty years old. She married Wazir Singh of sixty years only to honour the order of Satguru ji. Both used to serve in the langar. Thereafter she served her husband well.

Gurdial Singh is the present editor of Satyug. His father Gurmukh Singh expired. The son requested the mother to get remarried according to the order of Satguru ji. He got his mother married to one Jhaba Singh. Jhaba Singh used to sing Gurbani and the lady scavenged the utensils in the community kitchen.

The transcendental love with the Guru and the worldly relationships can not go together. The devotee has to break all worldly relationships. A poet has said-

*Izat hurmat loke lajeiaa premee sabho tajdae.  
 Ouhna premee ki akhwaonaa jo Izat val bhajdae.  
 Prem atae Izat eih dovae rehan na eik thhaan kathhae.  
 Jaykar thhaan eik dee eik malae taan doojaa othhon  
 nathhae.*

Thus the devotional lovers reject both the dignity and the derision. These are the enemies of transcendental love. So they can not exist together. Only one of these exists at a time. The devotional lovers are real premees so they do not bother worldliness and discard dignity and derision.

Thus the devotee Namdharis followed the orders of Satguru Ram Singh ji from the core of their heart, without bothering about the taunts or criticism of the people.

In order to become a beloved of the Lord one has to give up all worldly relations and taunts of the people. He has to totally surrender himself to the will of the Lord.

### THE DEVOTIONAL SERVICE

*Priya bhagati kal me mukh je,  
 bin ya jug mai hoe bepat muthhee.*

In kalyug the devotional service to the Lord is of prime importance. What is the nature of this service ? In Gurbani the devotee has been equated with wife, who is supposed to serve her husband according to his will. It is a total surrender and the aim is to earn the pleasure of the husband.

In previous aeons knowledge and deeds were prominent. In Kalyug however, devotional service has been held in high esteem right from the times of Guru Nanak Dev ji. Total surrender of the devotee is an essential characteristic of devotional worship. Gurbani states thus-

**Maera har prabh sunder,  
Mai saar n jaanee.**

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My Lord God is so beautiful. I do not know his worth.

Thus the devotee regards himself to be meek and the Lord to be exalted.

In kalyug the devotional worship and the kirtan of the Lord's praises have been held most sublime and exalted. None can attain spiritual heights and have the holy glimpse of the Lord without this worship. It has therefore been equated to the role of wife for her husband. The devotee has to assume the role of a wife and strive hard to earn the pleasure of husband-Lord.

### TO VIE WITH THE GURU

According to Gurbani the Trueguru is the incarnation of the Primeval Lord, in form. He is thus the highest spiritual power on earth. The Guru's nomination is eternal. In sikh history the successive Guru has been nominated by the predecessor and vested with all powers. Guru Gobind Singh ji had remarked, *"Anyone who would vie with the one nominated by me as Guru, would lose seven of his generations."*

There are cases where people tried to vie with the Guru and suffered. There was one Jota Singh. He had been blessed Gurmantar by Satguru Balak Singh ji. So he regarded Satguru Ram Singh ji just as his fellow disciple only. While Satguru Ram Singh ji was on his way to Anandpur Sahib, He stopped over at Kiratpur Sahib. Jota Singh collected two rupees each from the Sikhs of district

Sialkote and offered two thousand rupees to Satguru Ram Singh ji. Satguru ji realised the ego of Jota Singh. He called all the Sikhs and asked them to take back their offering. Ultimately only two rupees were left. Satguru Ram Singh ji asked Jota Singh to take back two rupees, as only this was his personal contribution.

Jota Singh felt humiliated and organised a separate congregation. People discarded him openly. If contemplation on Naam and recitation of Gurbani did not lead any one to recognise the Guru to be the primeval lord, then all his efforts go waste.

Jota Singh ultimately earned the wrath of Satguru Ram Singh ji and lost all the prestige he had earned earlier.

The priests of Akal Takhat also did not recognise the spiritual heavenly status of Satguru Ram Singh ji. They tried to impress him with their official status and asked Satguru ji to adorn blue robes and ensure that his sikhs did not put off their turbans even in the state of trance. Satguru ji refused to oblige their illegitimate demands. It may be noted that Guru Gobind Singh ji never adorned with blue robes<sup>3</sup> except when he slipped out of the police cordon as *pir of uch*.

Any body who tried to vie with the Guru ultimately suffered badly. Satguru Ram Singh has forbidden Namdharis to wear blue clothes.

### RETURNING THE DEBT

Satguru Ram Singh has ordained that non returning the debt is a crime more serious than theft and adultery. It is breach of trust between the two parties. Theft and

adultery are sins committed deliberately. One has to show enormous courage to practice these activities. So breach of trust is too serious. Scriptures have listed the following crimes as prime in nature.

- Non returning of loan
- Breach of trust
- homicide
- girl infanticide
- killing of cow
- killing of Brahmin

These six are considered to be the prime sins. Gurbani has however added the beymukh ie the one who turns away from the Guru as the one having committed all the above six sins. In case any one of these gets committed inadvertently then one must pray to the satguru and seek his blessings whole heartedly and secure his pardon.

### S. TEJA SINGH

There was a big businessman Teja Singh at Gujranwala. He had taken heavy loans from different people. He suffered heavy losses in the business. Having failed to pay back, the money-lenders pressed Teja Singh to return their money. With no other alternative left, he himself cut his pocket and declared that his money has been stolen, hence he needed time to pay back.

When I met him, he told me the truth that he had played this trick to save himself from the pressure of moneylenders. When asked about his intention, he replied,

"I am a true devotee of Satguru Ram Singh ji. May he bless me to pay back the loan fully." I patted him on the back and advised him to keep faith in Satguru ji. He left Gujranwala and reached Hyderabad. He started his business there and made good profits. He went to Gujranwala and made part payments to all the money-lenders and took their clearance in writing. He then continued his business at Hyderabad and made good profits. He again went to Gujranwala and made the balance payment to all the money lenders inspite of their written clearances.

This is how the devotees of Satguru Ram Singh should glorify his fair name. Teja Singh flourished well. Thereafter he even donated twenty thousand rupees in cash for the langar at Sri Bhaini Sahib. He is now a flourishing businessman.

Thus any body who suffers loss in business should have faith in Satguru Ram Singh and seek his blessings. He must not follow foul means, have ill feelings against any one and be pure at heart.

### GRANDEUR OF NAAM

Now it is time for meditation. Many persons leave the congregation and do not join for contemplation on Naam. They consider this hour like imprisonment. Naam is however such a power that any one who feels contemplating on Naam as imprisonment, would also be benefitted a lot. It will burn all our evil doings and direct us on the path of truthfulness. A pack of wood can be burnt just by one spark. Similarly Naam is the panacea and cures all types of ailments. The job of fire is to burn anything put in it. Similarly Naam helps in eradicating all our sins and misdeeds. With contemplation on Naam, the Satguru

resides in the heart of the devotee. Thus all his agonies are washed out. The devotee becomes morally strong.

The politicians of various countries are busy accumulating weapons for destroying the world. Any number of bombs, guns and other war material would not be able to save you from destruction except Naam.

Sri Bhaini Sahib had been turned into a virtual jail from 1872 to 1923 A.D. I was born in this jail. The Namdharis of that period however were morally very strong. They bore all these oppressions of the government happily and courageously. One must have clear intention, staunch faith in the Guru and contemplate on Naam.

Once our mind and soul are clean then we would not differentiate between persons of different regions & faiths. We must love each other, especially when we are settled in a different country. The political situation and thinking is changing drastically. Communalism is spreading fast. People are passing strange questions on your religion. One man asked a Gursikh the advantage of keeping unshorn hair. He said it is the order of their Guru. Also in religion there is no place for ifs and buts. One has to have blind faith in the Guru for contemplating and following all his orders without any reservation.

Strong faith in the Guru and his tenets of belief are the only means of salvation. Any one who has been baptised with Amrit is obliged to follow the code of conduct of sikhism. This however does not apply on Sehajdhari Sikhs. Unfortunately even the baptised sikhs today, do not honour the sanctity of amrit. They drink it as a syrup only. They do not repose faith in Guru Gobind

Singh the way former sikhs used to. Thus a strong faith in the tenets of belief and following the code of conduct prescribed by the Guru are absolutely essential. In addition to the out-ward adoption of religious principles, contemplation on Naam and recitation of Gurbani would only provide the moral strength to follow the path of truthfulness. This would be achieved only by seeking blessings of the Satguru.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 16-2-1954.
2. The narration of chapter-13 of Satguru Bilas starts here. This is in continuation to last updesb.
3. Refer page 73 of D.S.P.S. vol-1.

## Updesh-3<sup>1</sup>

SWAMY ANAND JI

I am pleased to introduce you to swamy Anand ji. He is a highly learned and saintly person. Having been born in punjab, I am proud of his being a punjabi. I first met him while I was going beyond Manali. There after we stayed at Kulu for few days and had dialogue on number of issues. Apart from knowing modern Indian languages he is very well versed with Pali language.

He had travelled widely and now has opted for the Budhist faith in Bangkok. I would now request him to please bless us with his experience.

*(After the lecture of Anand ji  
Satguru Partap Singh ji continued as under)*

Swamy ji has been gracious in apprising us with the purpose of our birth. He impressed that we have not come here merely for business, accumulating money and well-fare of our family but also to live this life purposefully. You must all try to understand how Lord Budha influenced them? How do these people regard him? What are his teachings? If you interact with them, you may find a lot in common. The basic principle of Buddhism is non-violence. They are against killing of animals. With more interaction and respect to each other we can learn a lot on various issues.

Today I visited their library along with Inder Singh chakarvarty and was impressed by rich literature they possess. Thus swamy ji being both a punjabi and a Budhist has become an important link between our two communities. We must make the best use of this opportunity.

Seth Gurbax Singh told me that he met a Director of a bank who was a pious man. He was astonished to know that we are pure vegetarian and do not take even tea. Thus Non- violence and prohibitionism are two main principles common amongst our communities. With more intimacy we may find many more things in common, which would help both sides.

Swamy ji is a gem of our country. He had spent time in serving the nation also. We are proud that he is leading the people of Bangkok and propagating the ideas of Buddhism here.

I am thankful to swamy ji for sparing some time and talking to us. I do hope for meeting him in future as well.

### EULOGISATIONS OF SATGURU RAM SINGH JI

*<sup>2</sup>Duadas jotee roop ko bahu baaree parnaam.  
Naam lieae bhav dukh mitae Dhian Singh dhann Raam.*

The writer Sant Dhian Singh started the thirteenth chapter of his book 'Satguru Bilas', with eulogisation of Satguru Ram Singh ji. This praise which started from the first updesb of this book has continued in the second updesb too. Now in the third updesb of this book, the writer states that he salutes the twevelth incarnation again and again as by repeating his name the agonies of the people world over get redressed.

It is the name of the Lord, which is most powerful, ever lasting and capable of curing all the ailments. This Naam is spread all over in animate and inanimate beings. It is omniscient.

Anyone who contemplated on Naam and followed the instructions of the Satguru religiously got salvation. The history is full of numerous cases of devotees who contemplated on Naam and got blessed by the Satguru. What to talk about the devotees in human form the Satguru blessed salvation even on beasts, ghosts, insanes and the stones. When his name Ram was written on stones even the ocean could not sink those stones and the bridge could be constructed on the sea.

In one of his hymns, Guru Arjan Dev ji recounts the glory of Naam. In Basant rag at P-1192 of Sri Granth Sahib ji He says,

*"Listen to the stories of the devotees, O my mind and meditate with love. Ajaamal uttered the Lord's name once and was saved. Balmeek found the sadh sangat, the company of the holy. The Lord definitely met Dhroo. I beg for the dust of the feet of your saints. Please bless me with your mercy, Lord, that I may apply it to my forehead. Ganika the prostitute was saved when her parrot uttered the Lord's name. The elephant meditated on the Lord and was saved. He delivered the poor Sudama out of poverty. O my mind you must meditate and vibrate on the lord of the universe."*

The Lord of the universe is obiquitous. He is pervading in all animate and inanimate beings in the world. Likewise his name too is highly revered and a priceless boon. The

main issue remains that what is Naam, who is its custodian; How can it be obtained? Gurbani has clarified this issue. Guru Ram Dass ji states in Rag Bihagarra as under--

**Sabh jae milahu Satguroo ko maeree jindurreene,  
jo har har naam dirraavai raam.  
Har japadiaa khin dhil n keegee maeree jindurraene  
mat k jaapai saahu aavai ke n aavai raam.**

P-540

Go, everyone and meet the Trueguru, O my soul, He implants the name of the Lord, Har, Har, within the heart. Do not hesitate for an instant, meditate on the Lord, O my soul, who knows whether he shall draw another breath?

Thus Satguru is the custodian of Naam, He only can implant the Naam in the devotee, who has then to meditate as per the instructions of Satguru. The earliest one gets blessed by Naam, better it is because the life is uncertain.

There was a pious man Lakhoo. His wife and daughter too were saintly and meditated on Naam. A saint visited them and requested Lakhoo to enlighten him about the human life. They conversed as under--

**Lakhoo-**

*Lakhoo bolae lakh vaar lakhoo bolae sach.  
Eih duneetaa daa jeevna eih din panj ke sat.*

ie Lakhoo speaks the truth that the life in this world is a matter of five or seven days only. The wife of Lakhoo then said-

*Aj kal ke chauh dinee orrak dinee dasee.  
eis suhaavae bagh vich hovaangae naahi asee.*

ie In a few days or maximum ten days we would not be existing in this beautiful world.

The daughter was much more spiritually enlightened than her parents. She stated-

*Lakhoo bhula Lakh koh sau koh bhulee maa.  
eih duneetaa daa jeevanaa sah aavai ke naa.*

ie Both the parents are mistaken. The life is too short. None knows whether one would draw the next breath or not.

The life is uncertain. None knows how long one is going to live because the breaths allotted to each are limited. Guru Nanak Dev ji has also substantiated in Gurbani as under--

**Ham aadamee haan eik damee muhalat muhat n jaanaa.**  
P-660

We are human beings of the briefest moment, we do not know the appointed time of our departure.

It is because of this uncertainty of life that the Satguru motivates the people to get blessed with Naam and contemplate on it. Only the time spent on contemplation on Naam has been accepted in the court of the Lord as period usefully spent. There is nothing else in the world to be pursued more.

Thus the saints and the Satguru appear in the world to guide the people to tread the path of truthfulness. They apprise them about the glory of the Naam and its importance. In spite of number of sacred shrines and numerous religious books, the real knowledge about the primeval lord and spiritualism can not be attained till the

lord incarnates in human form and blesses the people with Naam.

## TRANCE

Recollect the storey of Bhai Harmit Singh of Montgomery. He visited Pir Bandgi and saw a group of Namdharis singing Gurbani. All of them were in a stage of trance. Not only the elders a child too was dancing in trance. He fell in the burning oven but came out of it and started dancing again. Harmit Singh was highly moved by all this. He felt, if this was the state of children then what it would be of the elders. Having come to know that they were Namdharis and devotees of Satguru Ram Singh ji, Bhai Harmit Singh reached Sri Bhaini Sahib and got blessed with Naam.

The devotional trance is a high stage of spiritualism. The devotee is fully spell bound by the power of Naam and Bani. The Satguru resides within him and he is unable to see anything except the celestial glimpse of Satguru. The devotee totally surrenders himself to the Guru. Thus in such a stage he is under the protection and care of the Guru. Hence even the fire can not dare to cause him any harm.

I would like to cite here another case of Waryam Singh. By profession he is an artist who has painted all the portraits of Satguru Ram Singh ji. He is a highly devoted disciple. I have seen him falling in the Havan in a stage of trance. He remained unharmed. This had happened in the holy congregation in the presence of large number of devotees. This is an age of atheism. People do not believe in the existance of God and such miracles. There may be

no scientific justification that a man falling in fire does not get burnt. Such things have however happened in the congregation in the presence of thousands of persons. As such there is no reason to disbelieve it. All this is due to the power of Naam.

Thus Bhai Harmit Singh became a staunch devotee of Satguru Ram Singh ji.

### A DEVOTEE GURSIKH

*Kitak maas beetae jabai pun gur darsan haet.  
Gur pur geae Harmit singh dikhae charitar jaet.*

Having spent a few months at home Bhai Harmit Singh again desired to visit Sri Bhaini Sahib for darshan of Satguru Ram Singh ji. Gur puri is the place where one's Guru lives. For Harmit Singh Sri Bhaini Sahib was the Gur Puri as Satguru Ram Singh ji lived there. He would now narrate to the writer of Satguru Bilas what he saw there.

*Mo ko jiv varnan karae sunno khalsa gaath.  
Premee jan hit mai likhon sunno hit chit saath.*

Dhian Singh, the writer requests the devotees to listen to the chronicles of the Satguru as narrated to him by Harmit Singh.

*Doae Kos gur nagareeo graam naam nehee yaad.  
Singh aaiyo eik vahan se taakaa kehae sanbaad.*

A devotee of Satguru ji came from a village about two kos (5km) from Sri Bhaini Sahib for darshan of Satguru Ram Singh ji. I would now narrate his request to Satguru ji.

*Paan badhae bahu nimarati bhaae.  
Satgur aagai sees nivaae.*

The devotee humbly bowed before Satguru Ram Singh ji with folded hands.

It should be remembered that bowing at the feet of Satguru ji means total surrender. The devotee then cannot object to the orders of the Guru. He vows to accept all his commands-

*Eis bidhi binetee tiss sikh thhaanee.  
Hey prabh karunaa niddhi gunn khaanee.*

The devotee prayed, "O, the highly gracious and virtuous Lord,

*Aadi granth ko bhog tiaar.  
aahi chalo prabh kirpa dhhaar.*

the paath (recitation) of Sri Granth Sahib ji has been completed. Kindly grace the occasion to perform the concluding (Bhog) ceremony.

*Paavan ghar sewak kaa kareeae.  
Sangat sang guru ji chareeae.*

Kindly sanctify my home along with Sadh Sangat."

Any place visited by the saints and spiritual persons gets sanctified. It even gets transformed into a place of pilgrimage. Gurbani has gone to the extent of stating that all the sixty-eight sacred pilgrimages get created where a saint visits. Even the sacred rivers like Ganga, Jamuna, Godavari and Saraswati long for the feet of saints to be washed in them so that the guilts of the people which have defiled the sacred waters too could be swept away.

*Guru Ram Singh sunn tiss arajee.  
Daekhee singh khalse marajee.*

Satguru Ram Singh ji listened to the request of his devotee patiently. Sadh Sangat present there could realise the willingness of Satguru ji to accord the request of the Gursikh.

*Aageiaa deaee khalsae jee ko.  
Yaa ke greh jaannaa hai neeko.*

Satguru ji consented and asked the Sadh Sangat to grace the residence of the gursikh.

*Daasee sut sam nimerit bhaae.  
Kehae chalo sangat samudaae.*

The poor Gursikh who invites Satguru ji to grace his home along with Sadh Sangat has been equated here to Bider who hosted for Lord Krishna. Satguru Ram Singh ji has thus not only agreed to accede to the request of poor Gursikh but even ordered the Sadh Sangat to accompany him.

## SATGURU - THE PROTECTOR OF THE POOR

The Primeval Lord whenever incarnated had always protected the poor and the downtrodden. He uplifted the weaker sections. He even raised his voice against the rulers to safeguard the interest of the people. He had never been seen siding with the rich and the powerful. He had therefore been termed as the most benevolent and the protector of the weak. Lord Krishna did not bother about the hospitality of the king and preferred to stay at the residence of his poor devotee Bider.

Lord Krishna went to see Duryodhan. Duryodhan

thought if he greeted Krishna, people would think differently and not cherish a Raja greeting a milkman. He became cast conscious. At the same time, if he did not greet him in spite of being the envoy of another king, then too it would be a mistake for which he might have to suffer later on. So when Krishn ji reached there, Duryodhan instead of greeting him went to the stable of elephants. Krishn ji did not like this, and he decided to go to Bidar's house.

Bidar was extremely delighted to have Krishn ji as his guest. Krishn ji was also highly pleased with the humility and affection of Bidar. Bidar was such a poor man that he did not have even salt in his home. They cooked green herbs (saag of baathoo). Every body enjoyed it. They all spent the night singing the glorious praise of the Lord. Next day when Krishn ji met Duryodhan, he asked him as to why did he not stay with him. Kabeer ji has very brilliantly stated the entire conversation in Gurbani as below.

**Raajan ka-un tumaarai aavai.**

**Aiso bhaa-o bidar ko daykhi-o oh gareeb mohi bhaavai.**

**Hastee daykh bharam tay bhoolaa saree bhagvaan na janiaa.**

**Tumro doodh bidar ko paano amrit kar mai maani-aa.**

**Kheer samaan saag mai paa-iaa gun gaavat rain bihanee.**

P-11005

O, king who will come to you? I have received such love from Bidar, that the poor man is pleasing to me. Gazing upon your elephants, you have gone astray in doubt. You do not recognise the great Lord. I judge Bidar's water to be like ambrosial nectar, in comparison with your milk. I find his rough vegetables to be like rice pudding. The night passed singing the glorious praise of the Lord.

How was the night spent? A hermit was sitting in the

night in front of a large furnace, near the palace of a Raja. It was a winter night, so the hermit was basking the heat of the furnace. Long furnaces for roasting the paddy did exist in certain areas. As the furnace cooled, the hermit kept on entering into it to warm himself. As the day dawned he came out of the furnace totally smeared with ash of the furnace. The Raja saw the hermit from his palace and enquired as to how did he spend the night?

The hermit replied, "I spent some part of the night like you and some better than you."

The Raja was surprised by this answer. He requested him, to clarify and explain as to how it could be better than him.

The hermit replied, "So long as you and me were awake, I spent that part of the night in the praise of Almighty God, whereas you spent that part of night in luxury and sensuality. So this part of my night was better than yours. When we went to sleep, I enjoyed as much here as you enjoyed in your bed. So this part of night was just equal to yours"

Guru ji says

**Kabeer ko thakur anad binod-ee  
jaat na kahoo kee maanee**

P-1105

Kabeer's lord and master is joyous and blissful. He does not care about any one's social class

The Guru does not accept any body's social status. Bhai Gurdas also narrates the above incident in the following words :-

*Aiy-aa sunniyaa bider day bolai Duryodhan hoi rukhaa.  
 ghar asaade chhad kai golay day ghar jaahi ke sukhaa.  
 bheekham dronaa karan taj sabha seegaar vaday maanukhaa.  
 Jhungi jaai valaaiyon sabhna day jee-a andir dhukhaa.  
 Hass bolai bhagwaan ji suni -ho raja hoi sanmukhaa.  
 Tere bhaa-o na dis ee merai nahi-n apdaa dukhaa.  
 Bhaao jiweha bidar day hori day chit chaa-o na chukhaa.  
 Gobind bhaa-u bhagat daa bhukhaa.*

*Var-10-7*

Hearing that lord Krishna stayed and ate at humble Bider's home, Duryodhan remarked sarcastically, "Leaving our grand palaces, how much happiness and comfort did you attain in the home of a servant? You gave up even the company of Bhikham(Bhishan), Drona and Karan, who are recognised as great men and are adorned in all courts. We have all been anguished to find that you have lived in a hut". Then smilingly Lord Krishna asked the king to come forward and to listen carefully, "I see no love and devotion in you, personally I have no problem at all. I do not see in you even a fraction of the love that Bidar bears in his heart". The lord needs loving devotion and nothing else.

Krishn ji replied Duryodhan that he had no love and affection for Him. He is arrogant and his behaviour is rude. He was not the least discomforted with the rough and saltless food of Bidar or resting for the night on the ground. Krishn ji said that his concern was only with love, affection and devotion of the person.

The Lord Rama ignored the Rishis and blessed Shabree, a staunch low cast devotee. He went to her hut and ate raw fruits. The Rishis were all proud of their superior class and regarded Shabree as a lowest class women. Ram

Chander ji further enacted a sham. There was a pond of water which got infected with germs. In order to clear the pond of germs all the Rishis washed their feet and put that water in the pond. The pond could not be cleared even by the wash of the feet of Ram Chanders ji and Laxman. On the advise of Ram Chander ji the feet of shabree were washed. The moment this water was poured in the pond, the water got cleared. The germs vanished instantaneously. The lord in form is great. Normal people regard him as an ordinary human being. He enacts shams to practically prove to the ignormous people that he regards love and devotion of the devotee above everything else. He sometimes optimizes as a begger and at occasions as a great doner; sometimes he is seen sleeping on a cosy bed and then at times living in rags. Sometimes he is seen enjoying variety of eatables and sometimes living on raw food. He is omniscient and omni-present. One can recognise him in different garbs with his blessings only.

## HONEST EARNING

All the Sikh Gurus right from Guru Nanak Dev ji had favoured and preached honest earning through hard labour. All eroneous modes of earning livelihood had been prohibited because they directly affect the mind and consequently the thinking of the man. When Guru Nanak Dev ji visited Emnabad he stayed at the residence of a poor but honest carpenter Bhai Lalo. Bhai Lalo used to repair the agricultural implements of farmers who in turn would give him grains.

The local ruler Malik Bhago hosted a feast for all the Brahamins and the villagers. Guru Nanak however rejected his invitation and stayed with Bhai Lalo. On repeated

requests of Malik Bhago Guru Nanak Dev ji told him that his food is not pious, so he can not take it. To prove this Guru ji called for the food of Malik Bhago and of Bhai Lalo. He held these separately in both of his hands and squeezed. The raw food of Bhai Lalo emitted milk and the lavish food of Malik Bhago emitted blood.

All present were surprised to see this. The food of Malik Bhago emitted blood because it was not his hard earned honest money. He had forcefully collected it free of cost from the people.

You people should be cautious. You lend money to those, whose business can not be termed as religious. Such earnings would not take you anywhere. Food of an ordinary poor person, how so ever simple it might be, is most tasty and beneficial. I have personally experienced this, so never be allured by variety. Always consider the integrity of your host. Earning by dishonest means is like serving poison to your children.

## CONTENTMENT

Lust, is one of the five enemies of human beings. It has infatuated people to such a great extent that they are not able to discern between good and bad. The greed even of the richest person is not satisfied, so he feels discontented and continues to struggle to acquire more and more. In the same state of discontentment he leaves for his final abode.

There can however be some poor or average persons who may be fully contented with what they have. The reason for their contentment is their faith in the Guru. They believe that whatever they have is by the blessing

of the Guru. Thus contentment can not be achieved without the blessings of the Guru.

Satguru Ram Singh ji was once sitting in a dharamshala at village Muthada. He was then sarrounded by his subas as well. A Gursikh offered a bowl containing milk to Satguru ji. Satguru ji gave it to Baba Jawahar Singh; He gave it to Baba Lakha Singh, he gave it to Baba Sahib Singh who handed it over back to Satguru ji. The Bowl thus exchanged so many hands but none drank the milk.

There were two new sikhs watching this who felt surprised at the contentmet of all present. They were so much impressed that they requested to be blessed with Gurmantar.

Any one who is targetted by lust and other such enemies, should keep company with holy men and pray to the Satguru. Certainly his prayer would be heard and his problems solved.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 17-2-1954.
2. The narration from Satguru Bilas continues here from last updesb.

## Updesh-4<sup>1</sup>

### A DEVOTEE GURSIKH (CTD FROM LAST UPDESH)

*<sup>2</sup>Cheenee kee keenee aswaaree.  
Singh sainkerrae sang tiaaree.*

Satguru Ram Singh ji readied his favourite white horse to grace the home of his devotee along with hundreds of Sikhs.

*main peechae satgur ke kharaa.  
maeraa dhiaan jeen par paraa.*

Bhai Harmit Singh stated that he was standing just behind Satguru ji. Suddenly he looked at the saddle on the horse of Satguru ji.

*aahi puraano jeen asabaab  
soodhae ghaasae aur rakaab.*

Harmit Singh observed that the saddle stirrups and harness on the horse were old and ordinary.

*Sri gur to sahaan ke saahi.  
Kaisee hai ein ko parvaahi*

The Satguru is the king of kings. He has no dearth of anything.

*Mo diss dikh kar hukam uchaarieo.  
sunno soobieo singh piaarieo.*

Just when Harmit Singh wondered about the poor

quality of the saddle and the harness on the horse of Satguru ji, Satguru Ram Singh ji looked at Harmit Singh and ordered the subas--

*Sahib Singh prati hukam alaaieo.  
Saaj nava saaro tum liaaieo.*

Satguru Ram Singh ji asked Suba Sahib Singh to purchase new saddles and the harness for all the horses.

Sahib Singh was the prime suba. He was very close to Satguru ji and also Baba Jassa' Singh ji. People regarded him as the son of Satguru Ram Singh ji. The secret records of the government too have accepted Sahib Singh to be a senior and loyal devotee. None could make him reveal secret information.

*tilae daar jarat sabh jeen  
ghaasae aur rakaab naveen.*

Satguru ji ordered that the saddles should be gold embroidered. These were readily available in Qasoor and village Bhatian. All other mountings should also be of high quality.

*Soobaeio kae bhee ghorae jaetae,  
sunder niou sabab hoie taetae.*

Satguru ji ordered that the saddles and harnesses on the horses of all the subas should also be replaced with new one's.

*Main bahu baar karee johaar.  
Antar jaamee guru avataar.*

Bhai Harmit Singh payed his obeisance to Satguru ji

who had realised his inner feelings and instantly ordered its implementation.

Knowing the hidden feelings of others or showing miracles is regarded as great by people. This however is a very ordinary thing in the Guru's domain. Bhai Daya Singh, when met Aurangzeb could answer all the queries of the king through a dog.

Some so called saints do show miracles to appease people and earn popularity. This however is forbidden in sikhism. The display of miraculous spiritual powers is regarded as external taste and pleasure of lower level people. These are only like beads on a string. The Satguru is the custodian of these powers, hence these are insignificant for him. For him it is just like spending an insignificant part from a huge treasure. However if an ordinary saint shows miracles unnecessarily, it would amount to an ordinary man vying with a millionaire. Such a display of miraculous power would thus cost the saint too heavily on his spiritual advancement.

Thus Bhai Harmit Singh was highly impressed by Satguru Ram Singh ji who had fulfilled his inner desire instantly-so he saluted Satguru ji again and again.

*Mo ko eim bhaakhat bhaie kion bhaee ji thheek.  
Chaheeeae sabh kuchh navaan hee jeen aadi sabh neek.*

Satguru Ram Singh ji looked at Bhai Harmit Singh and remarked, "Oh, Bhai Harmit Singh ji, is this fine? The saddles and harness on horses need to be new."

*Sodh ardaasaa sees nivaae  
cheenee pai charrh daee duraae.*

Satguru ji performed prayers (ardasa) for a peaceful journey, rode his horse and drove it fast.

*Hoie savaar singh saudaabee.  
tiss sikh ke greh pahunchae jaaee.*

The subas also rode their respective horses and the Sadh Sangat followed them. They all reached the home of the devotee Gursikh.

*Sunder palangh saet bistarae.  
Guru Ram Singh ji teh thhiraee.*

The devotee Gursikh had spread a bed with white covering. Satguru Ram Singh ji sat on this bed for a short while.

It should be remembered that white personifies the satyug era. Satguru Ram Singh ji had thus blessed the Namdharis with white dress. In ancient literature the colour of clothes in various yugas has also been specified. For Kalyug the colours are black and blue. Both are forbidden in sikhism.

## DEMERITS OF BLUE COLOUR

Ancient scriptures have not only specified the modes of worship in different aeons, but also the colours of robes. The robes in treyta yug were red, in Duapar yellow and Kalyug black. Recollect the conversation between Guru Nanak Dev ji and the Kalyug. Guru Nanak Dev ji ordered kalyug not to cast its influence on Gursikhs. The Kalyug too promised that he would not go near Gursikhs so long as they followed his laid down principles. The Gursikhs were therefore desired to contemplate on Naam, read Gurbani and not use black or blue clothes which personify Kalyug.

Also the black and blue clothes were the robes of Muslims. Guru Nanak Dev ji when visited Mecca, adorned himself in blue robe to delude the local people. Gurbani too has certified this. Guru Gobind Singh ji also had to disguise as a Muslim pir and hence adorned himself with a black robe. When he reached Dhilwan, Guru Gobind Singh ji took bath, wore white clothes and burnt the black robe piece by piece in the oven. Not only this, he reversed a line of Gurbani by uttering it hundred and one times in the following way-

**Neel bastar lae kaparrae phaarae  
Turak pathaane amal geiaa.**

After tearing off the blue robes, the Muslim effect has been wiped out.

Again in his letter to Aurangzeb (Zafar Nama) Guru Gobind Singh said that he was invaded by an army in black clothes. Had Guru's army too been clad in blue clothes, he could have never addressed the king like that.

There is a specific flaw in blue. Blue-neel, is a herb. It used to be grown by Muslims near Sri Bhaini Sahib. A few years back I saw it near Ropar also. The manure used for this herb is the tallow of cow. The farmers had made pits in the fields, where this manure used to be prepared. Thus blue colour is produced by using cows blood, hence forbidden for Gursikhs.

Satguru Ram Singh ji therefore prohibited its use in any way as the blue is like wearing leather of cow on the body. It defiles the sanctity of the body, allows the Kalyug to penetrate and do its job.

The Kalyug would try numerous means to delude the people and put them on a wrong path. Satguru Ram Singh ji had therefore warned to always remain alert and not spare any chance for Kalyug to enter yourself. The Maryada is thus a protective covering for the sikhs. Satguru Ram Singh ji said, *"Kalyug would even adopt my figure to delude the people. His activities however would be against the code of conduct. The knowledgeable persons would realise that although it looks like Satguru ji yet its actions are against the prescribed code of conduct Maryada. Hence it is an illusion to mislead us."*

The ignorant persons would get influenced and mislead by the wrong deeds of Kalyug. So Maryada is extremely important to discern between the real and the fake.

### BEWARE OF SNEERS

There were some persons who did not repose the same faith in Satguru Hari Singh ji as in Satguru Ram Singh ji. They argued that if Satguru Ram Singh has to reappear, then how Guru Hari Singh could be Guru. In this context let us recollect the following command of Satguru Ram Singh ji.

*"From now onwards Budh Singh be called Hari Singh, He would steer the Gursikhs further and keep the flag of sikhism flying. He can pardon anyone punished by me, however I would not pardon anyone punished by him."*

This command amply clarifies, that Satguru Ram Singh ji had vested Satguru Hari Singh ji with all his powers. History vouchsafes that Bhai Vir Singh of Siaarr and Mai Uttami of Sri Bhaini Sahib having been punished by

Satguru Ram Singh ji, were pardoned by Satguru Hari Singh ji. They were then allowed to join the Sadh Sangat.

Guru Gobind Singh ji had foretold in the sakhi of Wadtirath that both the brothers ie Satguru Ram Singh ji and Satguru Hari Singh would look alike. They would come to light and be overt in public later. We should therefore understand well that those persons who do not attach due regards to Guru Hari Singh ji need not be given undue importance and recognition.

Lehna Singh the grand father of driver Lall Singh was a great devotee of Satguru Ram Singh ji. He lived at Sri Bhaini Sahib. He requested Satguru ji to shift from Raneean to Sri Bhaini Sahib. He donated his land for the construction of residence for Satguru ji and the langar. Satguru Ram Singh ji used to go for meditation to a place where now exists Akal Bunga. This place was also procured by Lehna Singh in exchange of some land. This Lehna Singh one day met a Gursikh near Akal Bunga. Lehna Singh tried to bow at his feet, He however asked him not to touch him. They conversed thus-

The Gurusikh said, "do not touch me."

Lehna Singh, "why not?"

Gursikh, "I am a Shaheed Singh, a martyar, so I do not touch any one in this world."

Lehna Singh, "You kindly pray to Satguru ji so that we could be blessed and pardoned."

Gursikh, "This authority is now vested in Guru Hari Singh ji. He only can pardon anybody."

Lehna Singh then sought the blessings of Satguru Hari

Singh ji, who said, "When Satguru Ram Singh ji reappears I would request him to pardon you and punish me if he so desired."

In one of his commands Guru Gobind Singh ji said, *"Anyone who vies with the one authorised to act on my behalf would lose seven of his generations."*

Thus the present Guru is vested with apostleship by the commands of his predecessor. None can vie with him.

Be careful, follow the tenets of belief religiously to avoid the adverse affects of Kalyug. Stick to your faith in the Satguru.

## COMMANDMENTS

Following are some of the commandments of Sikhism to be followed strictly by all the sikhs.

1. The sikh must stick to his faith. An averse Sikh (Bemukh) who has lost faith in the Guru has been regarded as the greatest sinner. There are six types of murders classified as most heinous. Bhai Gurdas has however stated that aversion from the Guru is equivalent to having committed all the six crimes. Bhai Gurdas has gone to the extent of stating that if an averse sikh is approaching you from one direction and a tiger from the other, it is preferable to get killed by the tiger than facing the averse sikh.

Even in Gurbani it has been stated at number of places that an averse sikh would not find place in heaven even because he has broken ties with the Guru.

Rehat Namas state that--

*(i) Chanchal cheet na jae tamaasae*

Guru Gobind Singh ji has desired his sikhs to avoid going to places where glamour is being displayed, as this would affect his concentration of mind. So going to cinema hall is not allowed to sikhs.

*(ii) Jooaa jaei na khaelae paasae.*

The sikh should not join the group of gamblers.

*(iii) Nagan naaiekaa naaie nihaaraai.*

The sikh should not see a naked women.

*(iv) Jal laeho mootar ke paachhae.*

Use water after pissing. Keep your body always pure.

*(v) Always concentrate on Naam and recite Gurbani.*

The only way to save from the adverse affects of Kalyug is to follow the code of conduct strictly. Gurbani has advised sikhs to meditate on the name of the Lord day and night and have full faith in Satguru. Also show no laxity in recitation of Gurbani and contemplation on Naam. Seek blessings of Satguru all the time and follow the path of truthfulness.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 18-2-1954.
2. Narration from Satguru Bilas starts here in continuation to last updesb.
3. Father of Satguru Ram Singh ji.

## Updesh-5<sup>1</sup>

### A DEVOTEE GURSIKH (CTD)

Yesterday we had learnt that Satguru Ram Singh ji along with Sadh Sangat had reached the home of a Gursikh. Satguru ji also graced the bedding spread for him for a while. The narration continues further.

*<sup>2</sup>Main bhi sangat pahunchee jaaee.  
Teaar bhaee tatt chhin sardaaee.*

Bhai Harmit Singh also reached there along with the Sangat. The beverage of almonds was then prepared for distribution to Sadh Sangat.

*niketae graamin sangat saaree.  
aeee sunn sunn oumadat piaaree.  
dae dae bhaet guroo pug bandae.*

The sikhs from near-by villages also reached there. They made offerings to Satguru ji and paid their obeisance.

*Siri prabh poochha sarab anandae.*

Satguru Ram Singh ji enquired well being from everyone paying obeisance.

*Daieaa aap kee deen daieaal.  
Chhakee daeg bhaee lallo lall.*

The devotees thanked Satguru ji and enjoyed the beverage. All the devotees thanked their stars for being

blessed by Satguru ji.

*Ikattar bheae bahut nar naaree.  
Gurdhhig hoee bheer teh bhaaree.*

Large number of men and women having gathered, there was too much rush around Satguru Ram Singh ji.

*Lagae laangree langar saevaa.  
Doie Singh panchamrit jaeavaa.*

The cooks got busy preparing the langar and two sikhs started preparing *karrah parsad*.

*Sabdan ko rang laagat bheio.  
panchamrit aadi ban geio.*

While singing of Gurbani by Ragis was in progress, the *karrah parsad* also got ready. The Ragis sang Gurbani in soft tunes which was so pleasing to everyone.

*Premi singh sabad gur gaavan.  
Saavan jiv laagae barsaavan.*

The devotees sang Gurbani melodiously. It looked like the rain of Saavan month. In this month it rains continuously but slowly, similar is the mode of singing of Ragis-

*Bani sri guru Nanak ji kee.  
Baed tatt rass bharee amee kee.*

The Gurbani of Guru Nanak is ambrosia for the devotees. It contains the gist of Vedas.

*Kawee vaar hai lakh lakh baeraa.  
Daasan ke daasan ko chaeraa.*

Poet, the writer says, he has millions of sacrifices to the Guru. He is the servant of the servant of the Guru.

*Eik baar gur Nanak kahae.  
Kote paap tin tann ke dehae.*

Any one who utters Guru Nanak's name once, gets blessed and millions of his sins get washed.

*Aisee sri satgur kee baanee.  
saadar sidak parreh mann maanee.*

Such a Gurbani of the Guru, which is full of virtues should be sung with great respect and devotion. The Ragis must not aim at earning money or public appeasement. The Bani must be sung with utmost devotion for earning the pleasure of the Guru.

*Taako hoie n kaan jamaanee.  
Chhoot jaae dukh aavan jaanee*

Any one who recites such Gurbani with respect and devotion, his fear of the angel of death also is removed. It also removes the fear of the man being born again and again.

*Tiss bani kee barakhaa laagee  
thhiraee beech satgur rass pagee.*

The Ragis were singing Gurbani and showering the rain of ambrosial on devotees in the gathering which was being graced by the presence of Satguru Ram Singh ji.

*Mastaanae vairaagee jaachat  
Sanamukh nirbhai gur ke naachat.*

The fearless ascetic devotees in trance were dancing in front of Satguru Ram Singh ji.

*Iss bidh sundar lagaa deevaana*

The environment in the Sadh Sangat was enchanted by the singers. They were singing Gurbani with the help of cymbals and a small drum. They were all fully engrossed in their devotion for the Satguru. Every one was spell bond. The peacocks were dancing. The rain bird (Babeeha) was in an enjoyable mood.

When the sun rises every one gets busy and endeavours to make the best use of sunlight. The unlucky ones like bats and owls however become blind. They are not able to realise and feel the importance of the sun. Similarly the devotees are enjoying Gurbani and the holy glimpse of Satguru ji, where as the cynics and self willed persons remain devoid of this celestial blessings.

*Panchamrit tiaar sunn kaan.  
leep thaae chaukee dasavaae.*

After the *karrah parsad* was ready, the place where it would be kept in the congregation was cleaned and smeared with pure water.

Guru Gobind Singh has prescribed the following method of preparing holy *karrah parsad*.

- i. Sweep the place where *karrah parsad* is to be prepared and then smear it with clean pure mud.
- ii. The utensils should be scoured and then washed.
- iii. The man who has to prepare, should take complete bath including hair and wear washed clothes.
- iv. All the ingredients-atta, ghee and sugar-should be in equal quantity.
- v. The Gursikh preparing Karaah parsad, should

continuously recite the Gurmantar and not talk to anyone.

vi. The sugar must be first mixed in water, sieved and then boiled.

Thus parsad prepared in the above manner was brought to the sadh sangat with full decorum.

*Sabad parrat jal chhirakat liaae.*

The *karrah parsad* was brought in sadh sangat while singing Gurbani and sprinkling water on the passage.

*Daekh outhhee tab sangat saaree.*

*Bole jai kaaraa reet svaaree.*

All the sangat paid obeisance by standing up and sounding the ovation, *Jo bole so nihal, sat sri akal.*

*Granth sahib dhhig rakh parsaad.*

*paaieo bhog sehat maryaad.*

*Karrah parsad* was placed near Granth Sahib ji and the concluding ceremony (Bhog) of the simple recitation of Granth Sahib ji was performed as per Maryada.

As per Maryada, five stanzas of Japji Sahib and five of Anand Sahib should also be read. It is preferable to recite sabad hazare also. During big congregations an announcement is made for all to recite one paath of sabad Hazare. Thus the concluding ceremony was performed with full decorum.

Here I would like to say that people are in the habit of offering a 1-1/4 meter square of cloth for the covering of Sri Granth Sahib ji, generally called Romala. This is invariably offered at the time of concluding ceremony of paath of Granth Sahib ji. Ultimately the number of

Romalas become too much and unmanageable also. The Romalas being short pieces and of different varieties can not even be used by any of the devotees. The money spent thus goes waste and the Romalas too have to be destroyed.

I would therefore advise you to fix a price for the Romala, so that these do not pile up unnecessarily. Purchase any number and the best quality of Romala out of this fund when required. It should however not be customary to offer the Romala everytime.

*Lagaa bhog mehi meenh barsaavan.  
Karee khalsa araz sunnavan.*

During the Bhog ceremony it started raining, so the singhs sought orders of Satguru ji.

*chandoie par sae gir paanee.  
jaavai bheeg beerr gurbaanee.*

The singhs prayed to Satguru ji that the rain water would trickle down through the canopy and fall on Granth Sahib ji.

*Abi kiasa keejai raajan raee*

The Satguru is the sovereign Lord. He is the emperor of emperors. Every one bows at his feet. Oh the Lord ! What should we do now ?

*Guroo Ram Singh kehae alaae.  
Chadar avar ooparae taano.  
Adab karo gur hukam pachhaano*

Satguru Ram Singh ji said, "spread another sheet on the canopy." You must give due regards to Gurbani.

Gurbani is the commandments of the Guru. So it is

our moral duty to honour it. Whatever the Guru has ordered has to be implemented in practice. That is the only respect to the Guru.

*Adab yaahi kaa jae jae kar hai  
taako jamm dootan kia dar hai*

Who so ever respects Gurbani, would not have any fear of the angel of death.

How the Gurbani has to be honoured ? Mere ostantaneous building and costly coverings are not the true honours. The real respect is in following the teachings in practice. Gurbani states-

**Par trikaa roop N paekhae naetar.**

P-274

One should not look amorously on ladies.

If one does not look at other ladies, one honours Gurbani. Further, Gurbani states-

**Sadh kee tehal sant sang haet.**

P-274

Serving the holy persons is loving the Saints.

If one serves the mendicants to their satisfaction then one follows the above teachings of the Guru. Again-

**Karan n sunai kaahoo kee nindaa.  
sabb tae jaanai aapas kau mandaa.**

P-274

None should pay attention to anyone's vituperation and evil speaking against any. Also you must regard yourself to be inferior to everyone else.

If one follows these instructions then only he honours the Gurbani and consequently the Guru.

Thus Satguru Ram Singh ji ordered the devotees to pay full respects to Gurbani and remarked-

*Ind haajeree bhar chal jai hai  
eih bhee baanee adab rakhai hai*

The rain God Inder has come only to mark his presence in the congregation. He would pay his obeisance to Gurbani and go back.

*Bina Naam mehimaa nehee aan.  
Sri mukh vaak so keen bakhaan.*

The entire Gurbani composed by the Gurus describes the importance of Naam only.

Few days back a learned person, Anand Kaunsale ji attended the congregation. He also said that the holy books of Hindus do not talk of Muslim Saints. Likewise the Muslim books too do not mention the achievements of Hindus. It is only the Guru Granth Sahib which contains hymns of Hindu and Muslim saints. Also the gist of the Gurbani is--get initiated by the Guru-contemplate on Naam-be virtuous in deeds and discard bad acts. Thus the Gurbani guides the devotees to follow truthfulness and to love everyone.

*Chhutaee tan hoie paschaataap.  
Koie na bann hai maaee baap.*

Those who would not contemplate on Naam and not recite Gurbani regularly would have to repent after wards. None would be helpful at that stage. None of the relatives and friends would come to the rescue of the individual. Gurbani has substantiated this as-

**Manmukhaa kaeree dosatee maeiaa kaa sanabandh.  
Vaikhadiaa hee bhaj jaan kadae N paein bandh.  
Jichar painan khaavanae tichar rakhan gandhu.  
Jit din kichhu N hovee tit din bole nigandh.**

P-959

Friendship with the self willed manmukh is an alliance with maya, illusion. As we watch, they run away, they never stand firm. As long as they get food and clothing, they stick around. But on that day when they receive nothing, they start to curse.

Thus the friendship of the people is temporary and not dependable.

*Sat maan singheh seh aadar  
Lai kar taanee oupar chaadar.*

The sikhs bowed to the orders of Satguru ji and spread another sheet on the canopy of Sri Granth Sahib ji.

*Dholak chhainan kee dhun aalee  
Paie bhog punn keen bisaalee.*

The kirtan was being performed at a high pitch with the help of cymbals and a small drum. Thus the concluding ceremony of the paath was performed.

*Aadi havan saaree maryaad.  
Bhog paae tiaaree parsaad.*

At the bhog ceremony the havan was also performed. The devotee sewadars got ready for distribution of *karrah parsad*.

*Eito mael jamma nar naaree.  
Ant N par hai besumaaree.*

Numerous men and women had gathered there. It

was not possible to make a true assessment about their number.

*Jit kit aadam hee drishataavai  
paae dharan ko jaae n paavai*

Such a large gathering of men was seen that not even an inch of space was vacant.

*Sansaa tab Bhai mann dharaa.  
Panchamrit to thharaa karaa.*

Bhai Harmit Singh got suspicious that the quantity of *karrah parsad* was too less as compared to the gathering.

*Kaisae patt eis kee reh jaaee.  
kiss kiss ko eih kunnakaa aae.*

How would the honour of the poor Gursikh be saved as the quantity of *karrah parsad* was too less. How many would really be able to share it.

*Aadam keee sainkarrae disadaa.  
Gur kim raakhae paradaa eisdaa.*

There are hundreds of men in the gathering. Only the Satguru knows how the honour of the poor Gursikh would be saved

*Panchamrit tau pooraa aavai.  
Jau satgur koe barakat paavai.*

The quantity of *karrah parsad* being too little could be distributed to all only with special blessings of Satguru ji.

*Sabad bhog Sangat jab paaiaa.  
Tab gur saachae hukam sunnaaiaa.*

After kirtan Satguru ji ordered as under-

*Eik thhaal bhaee aur mangaaoo.*  
*Dohan main panchaamrit paao.*

Bring another steel plate, then fill both the plates with *karrah parsad*.

*Aadi bhog gur Nanak luaao.*  
*Gur dariyaavai ko pahunchaao.*

First of all offer a share in the name of Guru Nanak Dev ji. Then offer one share to the deity of water--

*Panch piaarieo ko barataao.*  
*fir iss oopar paradaa paao.*

Then distribute amongst the five beloved devotee Gursikhs. Thereafter cover the plates with a scarf.

*Moorat sri gur dhhaaro dhhiaan.*  
*Deho varataae sant lokaan.*

Then enshrine the Satguru in the heart, meditate on the name of the Lord and start distributing the *Karrah Parsad* first to saints and then to the rest of the Sangat.

*Doie dissaa te do singh baanto*  
*Sudhaa daeg mai neh kichh ghaato.*

Two servers should start serving the *Karrah Parsad* from two sides. There would be no shortage because *Karrah Parsad* is the ambrosia of the Guru.

*Sri gur Naanak deen diaaloo*  
*Tott N gur parsaad bisaaloo.*

With the grace of Guru Nanak Dev ji, there would be no shortage of *Karrah Parsad*.

*Taa Ke greh parvaah na kae.*  
*Raeee sam kartae sam raeee.*

The Guru has everything in abundance in store. There is no shortage of anything. The Guru is capable of elevating a poor to the level of a king.

*Sabh sakatee sri Gobind ji ko.*  
*Tum adole raakho thhir jee ko.*

Satguru, the Gobind is all powerful. He can do anything, one must keep a steady mind.

*Oupar se paradaa matt laaho.*  
*Kar kusaad sabhan vartaa.*

Satgur Ram Singh ji said, "Do not uncover the Karrah Parsad and keep on distributing freely and liberally."

Even in the main langar, the food stuff is kept covered while performing supplication. It is distributed to Sadh Sangat only after performing Ardas.

*Gur mantar ko kar ke yaad.*  
*Doi sikh lae thaal parsaad.*

Two Gursikhs carried parsad in two thaals (trays) for distribution and kept reciting the Gurmantar.

*Aagiea maan sri gur paavan.*  
*Eik rass kar laagae bartaavaan.*

The sikhs obeyed the instructions of Satguru Ram Singh ji and started distributing the *Karrah Parsad* amongst Sadh Sangat, without differentiation.

*Deeno hoka ooch hakaarae.*  
*Bhajan karo jaetae nar naarae.*

One of the sikhs loudly called upon all the sangat to recite Gurmantar so long as the *Karrah Parsad* was being distributed.

This is a normal practice. When ever the food stuff is distributed to a large gathering sitting in rows, an announcement is made to all to keep reciting the Gurmantar. We should not feel shy of reciting Naam by swinging our tongue within lips. Many a times I observe people sitting with closed lips. Gurmantar must always be continued to be recited. The servers of *Karrah Parsad* requested every one to keep sitting as each one would be served at his place.

*Imm panchamrit baanteio saarae.  
Punnaa thaal liaae jug piaarae.*

Thus the *Karrah Parsad* was served to all. Thereafter both the servers came to Satguru ji with thaals of *Karrah Parsad*.

## BLESSINGS UPON NIHANG

*Eik Nihang singh aieo pichhaaree.  
Lota eik kar beech jhulaaree.*

A Nihang singh then reached there. He was carrying his Lota (garravah) hung with a cord.

*Rassi sae neechae latkaaiea  
Gur aagae tinn sees nivaaiea.*

The Nihang singh bowed to Satguru ji. Saguru Ram Singh ji then asked the servers of *Karrah Parsad* to serve to Nihang Singh.

*Lota kar deevo iss pooran.  
Anand karo Nihang singh tooran.*

Fill up the Lota of Nihang Singh and satisfy him fully.

*Maan vaak Lota tiss leenaa.  
turat khalsae bharpur keenaa.*

Obeying the orders of Satguru ji the Lota of Nihang Singh was immediately filled with *Karrah Parsad*.

When the thaals with karrah parsad were uncovered, Harmit Singh got surprised to see that the parsad was still available which Satguru ji desired to be given to the host.

*Kehae Harmit Singh eim bain.  
kautak gur daekha nij nain.*

Harmit Singh ji narrated this miracle to the writer which he had personally witnessed.

*Sunneeae premi jan mrig raaee.  
Lota poor nihang singh taaee.*

Oh the devotees ! Listen, the Lota of Nihang singh was thus filled with *Karrah Parsad*.

*Milla jabai khus oupamaa gaaee.  
Vaah vaa Guru Ram Singh raaee.*

Having received karrah to his satisfaction, the Nihang Singh praised Satguru Ram Singh, "Oh, the Lord, you are the blessed one. You are the sovereign Lord."

*Moorat Dharam deiaa nidh haeree.  
Parae saran mitt bhaujal faeree.*

'Oh the obeisant Satguru you are the ocean of mercy, anyone who takes refuge under you is sure to cross over the ocean of mundane.'

*Tuhi tuhi Gobind Singh piaaraa.*

*Sat aaj nij nain nihaaraa.*

Earlier you had appeared as beloved Guru Gobind singh. I have experienced this today.

*Toon sangat ko vaalee swamee.  
sabh ghat ghat ke antar jaamee.*

You are the lord of the sangat. You know the inner desires of all.

*Maerae mann mai thee imm furee.  
yaad aaie sri gobind haree.*

I was reminded of Guru Gobind Singh's period that he adorned Nihang Singhs as his loyal army-

*Singh Nihangan saathh piaar.  
Thhae kartae vohu kirpaa dhaar.*

-Guru Gobind singh had special affection for Nihang Singhs. He was very kind to them.'

Gurbani has corroborated it thus.

**Sajan maidaa chaaeeaa habh kehee daa mita.  
Habhaae jaanan apanaa kihee na thhaae chitu**

P-1096

My joyful friend is called the friend of all.. All think him as their own, he never breaks anyone's heart.

My beloved Satguru is highly ambitious and affectionate towards everyone. He is so much pleasing towards his disciples that everyone feels himself to be most near and dear to the Satguru. Thus the Nihang Singhs felt that Guru Gobind Singh loved them only. He however was affectionate to every one. He does not disappoint anyone. Not only the devotees He even blesses the foes. Sayed khan came to fight with Guru Gobind Singh, however his one glance

made him motionless. He left his sword and fell at the feet of Guru Gobind Singh ji.

*Pancha mrit su rajjaei chhakaavat.  
Mann bhaavat tin daeg lutaavat.*

During the period of Satguru Gobind Singh ji the Nihang Singhs used to be served *karrah parsad* to satisfy their appetite.

*Taatee vaao N laagan daet.  
Sam sut raakhat sadaa suchaet.*

Guru Gobind Singh nourished Nihang Singhs like his sons and did not allow them to be affected even by the smallest of problems.

*Jo eih bhee aj karae parsaun.  
Tan main lakhon roop so mann.*

If Satguru Ram Singh ji also serves me *karrah parsad* to my satisfaction, then I would regard him to be the same Guru Gobind Singh in different guise.

*Main mann kee jaanee prabh aap.  
Sansaa bhookh mataaieo taap.*

Oh Satguru ji ! You have understood my inner feelings, and served me *karrah parsad* to my satisfaction. You have thus removed my suspicions, satisfied my appetite and cured me of my illness.

*Main jaanee kalagidhar moorat  
outt chhadaae eiti bhaavan poorati.*

The Nihang Singh continues to praise, "I have realised that you are the kalgidhar patshah. You protect the devotees in the heavens and fulfill their desires in this world."

*Aaj bhaag maerae bheae dhann.  
Gobind milae hulaasee tann.*

I feel blessed today. I have met the primeval lord Guru Gobind Singh, my body and soul are enchanted.

*Daras aap ko jo jan paavai  
Maanas janam soie sufalaavai.*

Oh the Lord! Anyone who would have your holy glimpse, would have his human birth fructified.

*Sabh par deiaa drisht prabh raakhat.  
Binaa naam ann swaad n chaakhat.*

You bless everyone and do not enjoy anything but Naam.

*Daekhee outtam moorati baankee.  
Bhajan binaa neh preetee jaan kee.*

I have experienced your gracious nature. You do not attach importance to anything else but Naam.

*Pooree aasaa mansaa moree.  
Neh visarae ab soorati taeree.*

All my desires have been fulfilled. I request you to kindly enshrine in any heart, so that I could remember you all the time.

The most cherished desire of devotees is to have the holy glimpse of the Lord. Soordass was a blind devotee of Krishn ji. He always meditated upon his figure. Once the Lord appeared in person and blessed Soordass with vision to have his glimpse. Soordass felt highly felicitated. After seeing Krishn ji, he again requested the Lord to make him blind, as he does not want to see anything else after his holy glimpse. Gurbani has also substantiated this as--

Jay kar dooja deykh day  
Jan Naanak kadh dichani

P-1318

If they (eyes) gaze upon something else, O servant  
Nanak, they ought to be gouged out.

*Eik rasan kiaa keh sako saes n paavai paar.  
Eim kehee mukho Nihang Singh toon pooran avataar.*

The Nihang Singh continued to say, "What to talk about one tongue even the thousand headed serpent could not know your limits. You are the incarantion of the primeval lord."

*Singh Harmit oupama karee dhann gur daevan daev.  
Aaie rasoeae eitae ko karee araj nimeriev.*

Bhai Harmit Singh who witnessed the above happening was emotionally moved. He paid his obeisance to Satguru ji, "oh the lord you are the blessed one and the God of deities."

The langri then requested Satguru Ram Singh ji that the langar was ready. He may kindly grace it.

Satguru ji along with subas and Sadh Sangat ate food. After resting for a while Satguru ji asked everyone to leave for Sri Bhaini Sahib to join for the evening programme.

### IMPORTANCE OF NAAM

It has been repeatedly stressed in Gurbani that contemplation on Naam is the only way to salvation. I have also been calling upon you all to contemplate on Naam and recite Gurbani as much as possible, failing which you would have to repent. The breaths allotted to each one are limited and the Naam only would accompany

you to the next world. You must all attach top most importance to Naam and use as many of your breaths for contemplation as possible.

There was a poor farmer<sup>2</sup> who used to stay at his field day and night. One day he found a pot containing red beads on the river bank. Regarding the beads as ordinary stone he exhausted all most all with his catapult to scare the birds. One day his wife came to see him and took one of the beads for children to play. Another day she thought of selling it. A jeweller saw such a costly bead in the hands of a poor woman. He took the bead from her and in lieu asked her to take as much money and articles from his shop as she could. The bead in fact was a costly ruby. Its value was known to the jeweler only. The farmer when came to know the reality heaved a sigh and died of shock.

The Naam is the costliest ruby. We must realise its importance and contemplate on it as per the orders of the Guru. Failing this we would have to repent and suffer in the next world as well.

## CORRUPTION

These days every one is struggling hard to amass as much money as possible. In the process people even forget the difference between honest and dishonest earning. Honest earning, even if its meager in comparison to dishonest earning is a great virtue and a boon. Contrary to this dishonest earning or earning through foul practices is harmful in every respect. Thus the honest earning is like drinking the holy nectar and the dishonest earning like drinking blood of the poor.

Our eating habits directly affect our habits, moral and character. So we should always be careful. Satguru ji has therefore desired all of us to strictly follow the code of conduct which forbids-

'lending money to those who are involved in illicit and forbidden practices eg gambling, immoral and corrupt activities eg.--

--Non returning of loans timely and sincerely

--casterating the bulls

--selling of girls'

Thus the code of conduct has been designed for our benefit. We must follow it religiously. In case anyone finds difficulty in following the orders of Guru ji, he should pray and seek benevolence of the Guru to grant him strength to follow the path of truthfulness, and keep away from the company of cynics.

## FAITH IN GURU

We must repose full faith in our Guru. Many a times the faith of human beings shakes on trifles. What to talk about any one else even the faith of Bhai Gurdas<sup>3</sup> got shaken. He could not understand the Maya of the Guru and left him. For unstinted faith we must always continuously pray to Satguru ji for his blessings.

After the deportation of Satguru Ram Singh ji some persons could not repose faith in Guru Hari Singh ji without testing him. Baba Lall Singh ji of Latala himself narrated to me that he did not visit Sri Bhaini Sahib. One night he was blessed by Satguru Ram Singh ji in dream.

Baba ji offered two rupees to Satguru Ram Singh ji. Satguru ji refused to accept his offering and said, "If you have to make any offering then do it to Guru Hari Singh ji." Then I visited Sri Bhaini Sahib and offered two rupees. Guru Hari Singh ji remarked, "I have been waiting for you for long."

There were many more who vowed to repose faith in Guru Hari Singh ji only if they could see the glimpse of Satguru Ram Singh ji in him. Guru Hari Singh ji was too deep and contemplative to be readily understood even by his close disciples.

Let us pray to Satguru ji and seek his benevolence so that we see the glimpse of Satguru Ram Singh and Satguru Hari Singh in everyone. Let us today pray for wiping out the miseries and grievances of everyone. Satguru knows everything about all of us, so we need not mention individual names.

Everyone present here must also pray to the Satguru and seek his blessings for wiping out our ill feeling and jealousy. Let us all unitedly seek his blessings to tread on the path of truthfulness.

We will meet next when He desires. Gurbani states-

**Nadeesa waah vichhunieaa  
mela sanjogi raam-**

P-439

The rivers and streams which separate may sometimes be united again.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 19-2-1954.
2. Also refer DSPS vol.-2, P-302.
3. For detail of Bhai Gurdas refer D.S.P.S. Vol.-I, P-129.

## Updesh-6<sup>1</sup>

### IMPORTANCE OF DEEDS

Whenever I come here I am invariably asked to address the Sadh Sangat. I can not afford to disobey the order of the Sangat so I have to say something in accordance with my intellect. However it is much more important, to follow the teachings and implement these in practice. Simple talk of the speaker and listening by the people does not yield any fruitful results. Gurbani substantiates thus-

**Galaa karae ghanaerecaa khasam n paae saad.**

P-474

He may talk as much as he wants, but he shall not be pleasing to his Master.

The habit of self willed persons is to brag and talk high about anything without knowing even an iota of the subject. Gurbani states-

**Manmukh kathhancee hai par rehat N hoee.  
Naavahu bhoolae thhaao N koe.**

P-831

The self-willed manmukh talks about it, but does not practice it. Forgetting the Naam, he finds no place of rest.

Thus mere talks or promises are of no use. It is the practical life of the speaker which influences the audience.

You would recollect your call to the people to gather

here daily on time for contemplation on Naam; But the response was poor and discouraging. However when you actually started regular Naam Simran on an appointed time, people automatically started attending in large numbers. Thus, what is important is your action, your deeds.

During the period of Satguru Ram Singh ji, everyone accompanying him had to walk. They would however maintain distance from each other, so that they do not indulge in useless talks. Everyone would be reciting the name of the Lord. In case two or more joined they would all sing Gurbani. None would ever be seen gossiping. Anyone who saw these people loved and desired to become one of them. On-lookers got impressed by their deeds, hence wanted to be one of them.

These days we have forgotten this practice and feel pleasure in gossips and loose talks. Such people feel pleasure in finding out faults with others. There was one Sindhi gentleman Sewak Ram. Some one told him that Namdharis insult Gurbani. He started coming to the congregation and listen to Asa Di Var. In 1934 when I first came here, he asked me, "You listen to Asa Di Var daily; Don't you feel bored?"

I said, "Mr. Sewak Ram, you eat food daily, Have you ever felt bored."

Gurbani and Kirtan are the food for the soul. We do not feel bored by eating food for our body daily. Although we do like to switch over to sweets or spicy and saucy food for a change, yet It is the simple food of loaf and pulse only, which one can continue to eat for long.

Similarly Gurbani, Kirtan and joining the Sadh Sangat are our food for the soul which we need daily, hence we do not feel bored. The Gurbani substantiates thus-

**Mithhaa kar kai khaaeiaa kourraa oupajea saad.**

P-50

People eat what they believe to be sweet but it turns out to be bitter taste.

While eating we do feel sweetness in certain things but ultimately these turn out to be harmful, hence taste bitter. Similarly the glamour of the world eg cinemas, singing of women, listening to obscene songs-do appear nice but ultimately cast adverse affect on the character and concentration of mind.

Thus we must devote fully to listening to the exegesis and the Kirtan, enjoy the proceedings in Sadh Sangat and implement some part of it in life.

The preachers must also ensure that whatever they preach they implement it also. They must present themselves as an ideal before the congregation. In former days people embraced sikhism simply because of the living style of Sikhs and following the doctrines of the Satguru truly. The important adage is-example is better than precept.

## GRANDEUR OF NAAM

The entire Gurbani covering about seven hundred leaves, states the grandeur of Naam. It emphasises on the fact that there is nothing else in the world to be equated with Naam. Guru Gobind Singh ji has stated the grandeur of Naam as-

**Eik Naam binaa nehee kote bretee.**

**Eim baed ouchaarat saar suttee.**

**D.G. P-26**

Except Naam Divine, even million fasts help not,  
this teaching is contained in vedic hymns;

It is an established fact that when the name of Lord Rama was written on stones, they started floating on water and the bridge over the sea could be constructed. This is the grandeur of Naam. The Lord Shiv ji too is well conversant with the grandeur of Naam. It is with this power that he could store poison in his throat. The grandeur of Naam is as well known to Shesh Nag who is bearing the earth on his head just like a drop of water. He does not get crushed under the weight of the earth as he continues to recite the name of the Lord. Gurbani further substantiates this as under-

**Eaek jeeh gun kavan bakhaanai.  
Sehs fanee sackh ant N jaanai.  
Navattan Naam japai din raatee.  
Eik gun naahee prabh kehi sangaa.**

**P-1083**

Which of your glorious virtues can I chant with my one tongue. Even the thousand headed serpent does not know your limit. One may chant new names for you day and night, but even so, O God, no one can describe even one of your glorious virtues.

Guru Gobind Singh ji has also corroborated the above views in Dasam Granth Sahib as under :

**Ses naag sir sahas banaace.  
Dvai sahas rasnaah suhaace.  
Ratat ab lage naam apaaraa.  
tounro taoo na paavat paaraa.**

**D.G. P-47**

Thou hast made one thousand hoods of sheshanaga, which contain two thousand tongues. He is reciting till now thy infinite names, even then he hath not known the end of thy names.

Thus see the grandeur of Naam. The deeds of Shesh-Naga have proved the above hymns well.

Khalsa ji we have had enough of talking. While speaking to you I also try to cite more and more citations to impress the audience. However what is important is putting all that we talk and listen into practice.

There was a devotee probably Karma bai, she used to worship the lord openly. Her husband however was a covert devotee. One night he uttered the name of Lord in sleep. His wife was highly pleased that her husband too was a devotee. She ordered preparation of special sweets. When her husband came to know that he had uttered Raam-the name of the lord in sleep, he relinquished his body. He did not want to live without the name of the Lord in his heart.

All the Gurus right from Guru Nanak Dev ji had described the glorious virtues of Naam and motivated people to contemplate on it. Gurbani states-

**Eis parpanch mehi saachae naam kee vaddiaaee,  
Mat ko dhharahu gumaanaa.  
Satigur kee jis no mat aavai  
so satigur maahi samaanaa.**

P-797

In this play of the world, is the glorious greatness of the true name. No one should take pride in himself. One who accepts the wisdom of the Trueguru's teachings is absorbed into the Trueguru.

The above quotation of Gurbani is quite simple to comprehend. Satguru Ram Singh ji had forbidden Namdharis to interpret Gurbani in their own language, because the human beings are not more intelligent than the Guru. He had advised that if you are unable to understand a particular verse, you should pray to Satguru ji and recite it hundred times. The Guru would bless you to comprehend the hymn.

Satguru ji further continues to praise the virtues of Naam as under.

**Gupataa naam varatai vich kaliyug  
ghatt ghatt har bharpoor rehiaa.  
Naam ratan tinaa hirdai pragattiaa jo gur,  
sarnaace bhaj paeiaa.**

P-1334

The Naam, the name of the Lord is hidden, but it is pervasive in the dark age. The Lord is totally pervading and permeating each and every heart. The jewel of the Naam is revealed within the hearts of those who hurry to the sanctuary of the Guru.

**Mahaa mantrar gur hiradai basiou  
acharaj naam sunniou ree.**

P-384

The Guru has implanted Maha Mantra, the great Mantra in my heart and I have heard the wondrous Naam the name of the Lord-

The Naam is an incantation (Mantra), which has to be implanted in the heart of the disciple by uttering five times in each of the ear. This has then to be recited quietly. It has not to be uttered loudly. Mantra is a sanskrit word. it means to be kept concealed. It is a promise between the disciple and the Guru that he would keep it a secret

and not reveal to anyone else. Guru Gobind Singh ji further adds as--

**Kahoon hoiae kai Hinduaa  
gaaetree ko gupat japeiou.  
Kahoon hoie kai turakaa  
pukaarae baang daet ho.**

D.G. P-12

At times you are present in the Hindu quietly reciting hymns from gayatri and at an other time in the Muslim quazi calling from the mosque.

Thus the ancient Indian style of contemplation on Naam is reciting the name quietly. Loud recitation of Naam loses its moral effect and becomes only a custom. Again Gurbani has specified the method of contemplation as under.

**Bin jihavaa jo japai hiaae.  
Koe jaanai kaisaa naav.**

P-1256

who knows what sort of name is chanted in the heart, without the tongue.

The Satguru has thus desired us to recite the name of the Lord by oscillating the tongue between the lips but not uttering loudly. According to Gurbani the tongue is meant for reciting the name of the Lord. If it does not do so, then the saint Namdev states--

**Rae jhabaa karo sat khand.  
jaam n oucharas sree gobind.**

P-1183

O' my tongue I will cut you into a hundred pieces if you do not chant the name of the Lord.

Everyone enjoys own specialised field of working. The saints and Gurus always remain tuned to the primeval lord, so they always focus their replies to disciples accordingly. Guru Arjan Dev ji was requested by his sisters-in-law to recite a meatre. Satguru ji recited the following stanza.

**Nain n daekbahi saadh sae nain bihaaliaa.  
karan n sunehee naad karan mundh ghaaliaa.  
rasana japai n naam til til kar kateesai.  
Hari-haam jab bisarae gobind rai dino din ghateesai.**

P-1362

The eyes which do not see the holy ones, Those eyes are miserable. The ears which do not hear the sound-current of Naad--Those ears might just as well be plugged. The tongue which does not chant the Naam ought to be cut out bit by bit. O Lord when the mortal forgets the lord of the universe, the sovereign lord king, he grows weaker day by day.

Thus forgetting the name of the Lord is a wasteful act. It is simply wasting the most invaluable life attained with great difficulty.

Gurbani further corroborates thus-

**Naam visaar lagehi an laalach  
birthhhaa janam paraanee.  
Samajh achaet chaet man maerae  
kathhee santan akatbh kabaanee.  
laakh laehu har ridhai araadhhaahu  
chhuttakai aavan jaanee.**

P-1219

He has forgotten the Naam, the name of the Lord, and he has become attached to other temptations. His life is totally worthless. O my unconscious mind, become conscious and figure it out. The saints speak

the unspoken speech of the lord, so gather in your profits, worship and adore the lord within your heart, your coming and going in reincarnation shall end.

Satguru ji further described the status of those who did not chant the name of the Lord in their life time and wasted it by indulging in numerous other wasteful activities thus-

**Simaran bhajan daeiaa nehee keenee,  
tou mukh chotaa khaahigga.  
Dharam Raee jab laekhaa maangai,  
kiaa mukh lai kai jaahigaa.**

P-1106

You do not remember the Lord, or dwell upon him in meditation, and you do not practice compassion, you shall be beaten on your face. When the righteous judge of Dharama calls your account, what face will you show him then.

In the above hymn two words ie simaran and bhajan have been mentioned together. Simaran means remembering the Lord and bhajan means contemplation on the name of Lord. Clearly both are different, but in what respect? The subtlety in these words can be understood only if we sit in the company of holy persons who have practiced on these words and realised the truth. We however have no time for such things as we remain occupied in numerous personal problems relating to our family and profession. We hardly get any time to realise the eternal truth ie death. We do struggle and endeavour to store something for meeting any exigency, but forget to accumulate anything to meet our requirement after death. There is nothing else except the Naam which will accompany us to the next world. This is the most important wealth to

be accumulated. This has to be done in our life time. This priceless human birth should not be wasted and allowed to be deluded by the glamour of the world.

*A poet has warned thus--'Do not be deluded by the glamour of your youth. You had spent hundreds of such youthfull days earlier. Like the previous ones even this would pass away. It is advisable to seek refuge under a spiritually enlightened soul and make the best use of your present youthful days.'*

A holy man visited the cremation ground of a village. He was astonished to see the age written on the tombs which varied from 2-3 years to 5 years. When he went to the village he found old people as well. He narrated his observation in the cremation ground and also the fact in the village. He wanted to know why the age written on the tombs was so less.

People replied that they have a tradition in their village that everyone keeps record of his contemplation on Naam and attending the congregation. After his death, the record is collected and converted into years. We have a belief that the real useful life of any individual is his time devoted in meditation and other virtuous deeds. Hence the same is written on his tomb.

Thus there is nothing equal to Naam. Gurbani has repeatedly emphasised on us to get initiated from a spiritual person and then meditate on Naam. There is nothing else which can save us from the cruelty of the angel of death.

#### DEVOTIONAL WORSHIP

Bhai Nand lal a learned poet and devotee of Guru

Gobind Singh ji states in his first ghazal, *"O Guru Gobind Singh, my intense desire of your holy glimpse only has brought me in this world. There was otherwise nothing worth enjoying here."*

What is devotional worship? Saint Farid described thus-

**Taeree paneh khudaae too bakasandagee.  
Saekh Fareedai khair deijai bandagee.**

P-488

I seek your protection, you are forgiving lord. Please bless saykh fareed with the bounty of your meditative worship.

Meditative worship is regarded differently by different saints as the self experience of each is different. Saikh Farid therefore seeks blessing from the Almighty to grant the real meditative worship which is pleasing to Him. Gurbani describes such a worship as-

**Bandee ander sifat karaaeae taa ko kiheaei bandaa.**

P-359

when, as a slave, one praises the lord, only then is he known as human being.

The real devotional worship is possible only under strict control and supervision of the Satguru. It requires total mental and physical surrender to the Guru. All the human organs eg eyes, ears, hands, feet and mind must work under the control of the Guru. These organs then do not enjoy freedom to wander uncontrolled. In the above passage of Gurbani the devotee has completely pledged himself to the Guru.

Amongst all the organs the most difficult to be

controlled is the mind. It wanders like a free lancer. Gurbani states thus-

**Vas aanihu vae jan eis man ko  
man baasae jio nit bhoundiaa.**

P-776

Over come and subdue this mind, your mind wanders around continuously like a falcon.

Baasae is a small sized bird of falcon family. It always keeps flying and never sits. The mind has been compared with baasae as this also always keeps wandering from place to place. Gurbani has also substantiated further that the speed at which the mind flies is un-imaginable. In the twinkling of an eye the mind completes its round of the universe. As such the most difficult of the organs to be controlled is mind.

Concentration of mind is not only important in devotional worship but in normal affairs also. While taking meals if the mind is wandering somewhere then the taste of food is not felt. One does not realise if the salt and spices were normal. Similarly, while being in sadh sangat the mind keeps wandering and does not allow stability to concentration of the devotee. Dewan Nand Lal says that he has come in this world only to be blessed by the Satguru. This however is not possible without full concentration of mind.

Dewan Nand lal states-

*"Khush ast ummar ke dar yaad bi-guzzard."*

Only that part of human life is successful which is passed in the meditation of the primeval lord.

However the man is so much involved in his worldly affairs that he forgets to remember the lord.

Gurbani states—

**Khaanaa peenaa hasanaa baad.  
Jab lag ridai na avai yaad.**

P-351

How useless are eating, drinking and laughing, if the lord is not cherished in the heart.

Whenever normal human beings get together they keep discussing their family and other personal problems. They hardly devote anytime in the remembrance of the lord. In former days people used to discuss only the chronicles of Satguru ji. Thus the devotional worship primarily requires the human beings to surrender totally to the Guru, follow his instructions and all the time meditate on the name of the Lord.

### SYMPTOMS OF SEPARATED DEVOTEES

The devotees of the Lord go in a state of trance after seeing the celestial glimpse of the lord. After the glimpse of the Lord, the devotees become sad and unable to bear his separation. They then lead an absolutely secluded life and always remain tuned to the lord. In ancient literature such separated devotees have been described to be living in following nine states--

i) Always heaving deep sighs, never at rest even for a while.

ii) Pale faces -- The glory of their faces fades away

iii) Tearful eyes -- Their eyes are always full of tears. I have met Baba Tehl Singh ji. After the deportation of Satguru Ram Singh ji, he was always seen reciting the name of the Lord and counting the beads. His eyes were

always full of tears. He would not like to talk anything else except the Satguru. Such persons do not mind extreme weather conditions or the security checks. They endeavour to reach their beloved Lord and have his glimpses. There is nothing else which could console them. Baba Tehl Singh ji went to Rangoon to see Satguru Ram Singh ji. At Rangoon, it started raining heavily so he took shelter under a mango tree. He was then reminded of a similar situation when saint Fareed had to go out to bring fire wood, for his Guru, during heavy rain. Fareed ji then composed the following verses.

**Fareedaa galleae chikarr door ghar naal piaarae nehu.  
Chalaa ta bhijai kamblee rehaan ta tutal nehu.  
Bhijo sijo kanbalee aeh varsao maehu.  
Jaae milaa tinaa sajnaa tutto naahee nehu.**

P-1379

Fareed, the path is muddy, and the house of my beloved is so far away. If I go out, my blanket will get soaked, Just I remain at house, then my love of Guru will be broken. Let my blanket get soaked, drenched with the down pour of the Lord's rain, still I will go out to meet my friend, so that my routine and love is not broken.

Similar was the feeling of Tehal Singh. The moment he recited the above verses of Fareed, he shrieked. Satguru ji who is immanent realised his state of mind immediately. Satguru Ram Singh ji came out from His room and stood in the verandah, so as to show His glimpse to Tehal Singh, who always had his eyes full of tears.

Thus numerous Namdharis tried to reach Rangoon to see Satguru Ram Singh ji under very odd circumstances. Some of them were successful in their mission, but some

were caught by the police and drowned in the sea.

Another such a noble soul was Baba Harnam Singh. He belonged to village Bhana in the state of Fareedkot. He was the head man of his village. His wife named Chando, too was a noble lady. I could not have the opportunity to meet this couple. However my mother Mata Jeevan Kaur, had ample opportunity to meet them. After the deportation of Satguru Ram Singh, they felt sad and could not bear his separation. Whole of their life thereafter, they did not smear their bread with butter; Did not oil their hair; neither wore shoes nor slept on a cot. Their physical condition was also different from normal beings. The eyes of the couple always remained full of tears. They could never forget the Satguru and lose his memory from their heart for a moment even. The condition of the wife-Chando was all the more grave. Many a times she would cry loudly. Even if some guests came, the lady continued to serve them with tearfull eyes.

Such persons do not look at any body, other than the Guru. Gurbani states this fact as--

**Jay kar dooja deykh-day jan nanak kadb dichani**

**P-1318**

If they (eyes) gaze upon something else, O servant  
Nanak they ought to be gouged out--

4) Eating less - they do not eat to full stomach.

5) talking less - they do not like to indulge in useless talks

6) sleeplessness - they are unable to have sound sleep at night.

Sant Jioon Singh of Sarhali was such a noble man, who always remembered Satguru Ram Singh ji. He could not sleep at night. The whole night he would spend holding one of the posts of his bed, keep sighing and remembering the Lord.

7) Waiting for - Always waiting for the beloved lord to appear. The Namdharis are waiting day & night for the reappearance of Satguru Ram Singh ji. The old persons used to remark, "A hundred curses to the one, who says that Satguru Ram Singh would not appear." So staunch was the faith of Namdharis. Although many old persons have passed away, still the faith of Namdharis is undiminished.

8) Impatience - Always impatient to meet the Lord

9) Restlessness - Always changing postures-sitting-standing moving here and there.

The Namdharis suffered the separation of Satguru Ram Singh ji after his deportation. They were not able to lead a comfortable life and enjoy other amenities as they were under the effect of one or more of the above mentioned symptoms. The memory of Satguru Ram Singh ji always remained fresh in their minds.

Apart from the Namdhari devotees suffering the pangs of separation of Satguru Ram Singh ji, Satguru ji too suffered the agony of separation from sadh sangat. He had been repeatedly writing in his epistles about the discomfort of his separation. He had however advised the devotees to contemplate on Naam, read Gurbani and accept this as the will of the Lord. He as well advised the devotees to see his glimpse in Satguru Hari Singh ji and follow his commands.

Contemplation on Naam and reading Gurbani is in fact the moral and religious duty of all the sikhs. To which ever faction we might belong to, the Naam and Bani are the uniting forces between all of us. We however love to remain in our water-tight compartments on trifle issues and do not like to mix up with others. Criticising each other has become our profession. There are divisions even amongst each of the factions. The Akalis, the Nirmalas, the Namdharis are all heading towards division. This however is not gursikhi.

We try only to see the weaknesses of others without bothering about our own. The saint Kabeer has said, *"I left out to find the bad and untrust-worthy people, but could find none. However when I searched my own heart, I found none else to be worst than myself."* One keeps on finding faults with others and blame them till one has not evaluated his ownself and known his own faults.

Untill and unless we start evaluating our own self and follow Gurmat, we can neither progress and live happily nor create brotherhood amongst other factions. We must purify our intellect by contemplation on Naam and see the glimpse of Satguru in all the sikhs. Then only we would earn the blessings of the Satguru.

## NAAM THE TREASURE

Gurbani states that-

**Naam dhan jis jan kai paalai,  
soee pooraa sashaa.**

P-680

that humble servant, who has the Naam as wealth,  
is the perfect banker.

Thus the one who enshrines the name of the Lord is the richest man-Why ? The devotee has been blessed with Naam by the Satguru, who is the custodian of the entire wealth of the world. The devotee having followed the tenets of belief religiously has earned the pleasure of the Satguru and become the richest man.

In the world we are competing with others for earning more money, acquiring more property or other amenities. All these are perishable. The only thing which would help us under all situations is Naam. We never compete with a saint but only envy him and never try to know as to how many hours does he meditate daily and how much Bani he reads ? This only would be a healthy competition.

In janam sakhi of Guru Nanak Dev ji there is a story about two friends. Guru Nanak Dev ji was sitting out side a village. Of the two friends one would go to see fun and fair and the other one would go for holy glimpse of Guru Nanak Dev ji. While returning they had decided to meet at a common point. One day the one seeing fun and fair returned earlier and waited at the meeting point for the friend. While sitting there he started scratching the earth and found a pot full of coal with a gold coin at the top.

After sometime the second friend came limping as a big thorn had pricked his foot. The one who found the gold coin taunted his friend for visiting the holyman and suffering injury, and boasted having found a gold coin.

Next day the devotee of Guru Nanak Dev ji narrated to him the taunt of his friend. Satguru ji clarified his doubt, "As per your destiny you were to be hanged. Because of your regular visits here and devotion, your

punishment has been reduced into prick of a thorn in your foot. As regards your friend the pot he recovered was full of gold coins. It has become coal because he had been going to wrong places. He could find only one gold coin because of your company who had holy glimpse of the Guru."

Thus the benefits of contemplation on Naam are numerous. None can even count these. Instead of envying others for their wealth and worldly attainments we should remain contented with what we have and follow the doctrines of the Satguru religiously.

In the ancient literature the doomsday has been envisaged. This would result in total annihilation. Guru Gobind Singh ji has said that even under such a catastrophe only those who followed the tenets of belief and contemplated on Naam would be saved. Thus the Naam is greatest treasure that one must accumulate in one's life time.

## FOSTERING THE CHILDREN

The children are the future of the Nation. To enable them shoulder big responsibilities successfully they have to be reared up properly from their early age. They have to be built morally and physically strong.

It is an acknowledged fact that the mother is the first teacher of the child and the nurturing of the child starts right from infancy.

First of all the mother herself has to be physically strong so that she is able to discharge all responsibilities herself. Feeding the child timely and proper up keep is of utmost importance. Too much dependence on maids

hampers the rearing up of the child. To keep herself fit the mother must keep her physical fitness through physical excercises like grinding the grains, and other house hold activities. This would strengthen the child also physically.

Again while feeding she should recite the name of the Lord and narrate stories from ancient history about Satguru ji. We have examples of the heroic deeds of the sons of Guru Gobind Singh ji, and numerous child heroes like Bishen Singh and martyrs like Taroo Singh. If their history is narrated to the children in their early age, it would have a deep and lasting impression on the mind of the child. He would become desirous to be one of such heroes.

Now a days more and more of our ladies are putting their children under the care of maids who eat not only meat but beaf even. When the child is being brought up by such maids who administer their feed even then the feelings and mental impression of the maid also gets transferred to the child. This affects the moral and habits of the child adversely. The affection and tender emotions most needed by child can come only from the mother and none else. Thus the mother must devote maximum time for her child.

The mother must get up early in the morning, take bath contemplate on Naam and read Gurbani. She can continue to recite the name of the lord or Gurbani during other activities in the kitchen. She should then wakeup her child also early in the morning and bathe him. This would make the child habitual of rising early and taking a bath. The mother has therefore to struggle hard to make her child physically and morally strong. In order to ensure that the children turn out to be gursikhs it is essential to inject

the tenets of sikhism in children right from their early stage. This can only be done by the mother and not the maid.

Without nurturing the child with high moral values it is not possible to make them capable of facing the challenges of life and up-hold the golden principles of Gursikhi. If the foundation is weak, the super structure can never be stable.

The children can become engineers, doctors or adopt any other profession, however they must first become gursikhs. Then only they can become responsible and loyal citizens. This would be possible only by the personal efforts of the mother. This was the secret of so many persons becoming great rishis, martyrs, heroes and emperors.

## THE POWER OF NAAM

Gurbani has repeatedly stressed on contemplation on Naam. So much so that Guru ji has categorically stated that all other worldly activities are useless as these served a limited purpose of providing food and clothing. It is the Naam which not only helps the man in this world but also accompanies him in the next world. So rising early, taking bath and then contemplation on Naam is most important. I would like to cite certain cases of people who contemplated on Naam under the directions of the Guru and created history.

<sup>2</sup>Ambreek was a king. He along with his wife started contemplation on Naam. They continued to increase the duration of Naam simran slowly. Ultimately only one gharee ie 24 minutes of the night was left. The king said o his wife, "Oh dear, why waste even this time in sleep ?

Let us continue contemplation on Naam." The wife said that she was feeling sleepy. The king asked her to arrange grinding stones to grind grains. The moment they started working the grinding stones the primeval lord appeared in person and stopped them to do so.

The great Rishi Durbasha had come to stay with king Ambreek. The king had vowed a fast that day. The Rishi wanted to test the hospitality of the king towards him so he deliberately went out for bathing and came late. The king ended his fast on the appointed time and took meals. When the Rishi turned up he got annoyed with the king for having taken meals without first feeding him. He chanted a spell on his lock of hair and threw it on the king to harm him. The primeval lord ordered his Sudershan chakra to save the king. The Rishi ran and begged protection at the door of one god or the other. None however could help. The Sudershan Chakar followed him where ever he went. The deities advised him to take refuge under king Ambreek, who had been insulted by him. The Rishi had to beg pardon of the king to save himself from Sudershan Chakar.

This Durbasha Rishi possessed such spiritual powers that he could curse the family of Lord Krishna to be exterminated. He however could not face the king who had sincerely and devotedly contemplated on the name of the Lord.

The saint writer Bhai Gurdas has depicted this story as under.

*Ambareek muhi varat hai raat pae Durbhaasaa aaiaa.  
Bheeraa aousu oupaaranaa aohu uthi nhaavan nadee sidhaiaa.  
Charanodaku lai pokhiaa ohu saraap dayn no dhaiaa.*

*Chakr sudaran kaal roop hoi bheehaaval gerahu gavvaiaa.  
 Baaman bhannaa jeeu lai rakh N hanghani dayv sabaiaa.  
 Indrilok sivlok taji braham lok baikunth tajaiaa.  
 Dayvatiaan bhagavaanu sanu sikhi dayi sabhhaan samajhaiaa.  
 Aai paiea saranaagatee bhagati vachhalu jag birad sadaiaa.*

Var10/14

One evening while king Ambreek was fasting he was visited by sage Durvasa. The king was to break his fast while serving Durvasa but the Rishi went to river bank to take a bath. Fearing the change of date (which would deem his fast fruitless), the king broke his fast by drinking the water which he had poured on the feet of the Rishi. When the Rishi realised that the king had not served him first he ran to curse the king. On this lord Vishnu ordered his death like disc to move towards Durvasa and thus the ego of Durvasa was destroyed. Now Brahmin Durvasa ran for his life. Even the gods and deities could not afford him shelter. He was avoided in the abodes of Indra, Siva, Brahma and Heavans. Gods and deities made him understand (that none except Ambreek could save him). Then he surrendered before Ambreek who saved the dying sage. The Lord God came to be known in the world as benevolent to devotees.

Thus the primeval lord does not tolerate the insult of devotees who contemplate on his name.

Everyone knows how Bharat spent the period of separation from Lord Rama for fourteen years. He used to perform the duties of administration in the day and in the night he would contemplate on the name of the Lord. He had placed the wooden sandals of Ram Chander ji on the throne and himself worked as his loyal and devoted servant. He never vied with his brother whome he had

regarded as the incarnation of primeval lord. He had even dug a pit to lie down so as not to keep himself at the same level as that of Ram Chander ji. This is how one has to serve the Lord.

Arjun regarded lord krishna as lord and worshipped him, so he agreed to be his chariteer.

Prahlad<sup>3</sup> a small child recited the name of the Lord with full devotion. He surrendered himself fully to the Lord. Then only he could be saved.

Thus the Naam is most powerful. Anyone who meditated on it whole heartedly earned the benevolence of the lord. In the present Yuga, the kalyug the Naam is the only saviour of mankind.

We should jointly pray to Satguru ji and seek his blessings for following the prescribed doctrins. We should never be lethargic in contemplation of Naam on the appointed time.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 28-9-1954.
2. Also see P-154 of D.S.P.S. Vol-2.
3. Also see P-149 of D.S.P.S. Vol-2.

## Updesh-7<sup>1</sup>

### EULOGISATION OF GURU HARKRISHAN JI

Sant Dhian Singh the writer started the ninth chapter of his book Satguru Bilas with eulogisation of Guru Harkrishan ji the eighth Sikh Guru. He stated--

*Baal saroop ee baal pati,  
hans chaal sukh saal.*

Guru Harkrishan ji though looks to be a child is however the husband of Maya--the power of illusion, and is thus the incarnation of the primeval lord. The gait of Guru Harkrishan ji is like a swan and he is the custodian of all the amenities.

*Krishan harai jee harae kar,  
harae krishan pag bhall.*

If you remember Guru Harkrishan ji then your arid mind would also blossom. So you must bow at the feet of Guru Harkrishan ji, so that your withered soul feels delighted and cheerful.

*Tej balee gur aathhamo.  
aath saal baie jaahi.*

Though he is only eight years old yet Guru Harkrishan ji is a very high spiritual person with unbearable effulgence.

*Aathh saathh phal pag parae,  
aathh ulangh sukh paahi.*

Gurbani has also substantiated this fact as under--

**Athisath teerathh gur kee charanee  
poojai sadhaa visaekh.**

P-147

The sixty-eight sacred shrines of pilgrimage are contained in the constant worship of the feet of the exalted Guru.

Thus anyone who bows at the feet of the Guru gets benevolence equivalent to the pilgrimage of sixty-eight sacred shrines. With the blessings of the Guru the devotee would conquer the three qualities (Rajo, Tammo<sup>2</sup>, Sato) and the five elements (Earth, Air, Fire, Water, Ether)

*Soor charae oudd niss sassaa  
tamm nischar hoie door.*

With the rising of sun not only the stars, the night and the moon vanish; but denizens of the night eg the owl, bats, ghosts, evil spirits and thieves also vanish, as they can not withstand the light of the day. Similarly with the blessings of the Guru the inner darkness, whims etc vanish and the devotee is enlightened with eternal truth.

*Tiv gur chhaunee mooratee  
bando dokhan choor.*

As all the evil spirits vanish after the sun rise, all the agonies and afflictions are removed by the holy glimpse of the wee form of the Guru. So you must pay your reverence to Guru Har Krishan ji.

### COMMITTED SIKHS

Staunch faith in the principles of any sect or faith is

important for the progress of the sect. So long as the sikhs continued to stick to the tenets of belief of sikhism and reposed full faith in the Guru they not only attained the highest level of chivalry but lived a life of high moral character also. They helped the poor even at the cost of their life, and kept up their commitments under all eventualities.

The former sikhs lived a highly chaste and virtuous life. They held the teachings of the Guru and the tenets of belief above everything else. They religiously contemplated on Naam and recited Gurbani. Baba Phula Singh<sup>3</sup> was such a Gursikh and a general of Maharaja Ranjit Singh, that he had the courage of holding the Maharaja responsible for his religious offences and punish him. Such a check was essential to ensure the high standard of Gursikhs. So long as the Sikhs continued to be watched and controlled by a religious personality they proved to be terror for the enemy and other evil forces.

In the battle of Naushera, Maharaja Ranjit Singh thought of postponing the invasion as his military power was too feeble as compared to that of the enemy. Baba Phula Singh refused to obey the Maharaja and said, "we have already prayed to the Guru and sought his blessings. We would not retreat come what may". Baba ji and the entire sikh army fought valiently and won the battle although Baba Phula Singh had to lay down his life. This used to be the determination and faith of the sikhs.

There were numerous such personalities. S. Hari Singh Nalwa was another highly devoted Gursikh and the commander-in-chief of Maharaja Ranjit Singh. The Afgans who had been invading India for a long time were put

to halt by him. They feared him so much that their ladies would silence their weeping children by saying, "keep quiet otherwise Haria would come." He had become a terror for them.

There was another sikh commander Hari Singh Bhangi. A Brahmin reported to him that the pathan of Qasoor has abducted his wife. He sought help of S. Hari Singh Bhangi who readily acceded to his request. When other sikh leaders heard of Hari Singh's resolve, they all got together and advised him to reconsider his pledge as the pathan was secured in a fort. Hari Singh said, "Now nothing can be done. I have promised the Brahmin. I cannot back out. I would prefer to go alone and die". Every one else had to join him, fight the pathan out and secure the wife of the Brahmin.

These sikhs had high morals, they had full faith in the Guru and regarded the service to the poor as service to the Guru.

#### **<sup>4</sup>DECADENCE OF SIKHI**

Upto the regime of Maharaja Ranjit Singh, the sikhs were fully devoted to the principles of sikhism. They followed the tenets of belief inwardly and outwardly. They served the poor and resorted to charity also. Though the symptoms of neglect of religious code had started appearing during the last days of Maharaja, the situation took to worse after his death.

The Sikhs stopped reading Gurbani and contemplation on Naam. Outwardly also they changed living style completely. The sikhs started tying their beards and changed the style of their turbans. The trousers were replaced by waist cloths.

Original culture of Sikhs was thus defiled exactly as the water of the well is polluted by hemp. They even started disrespecting the hair. The pincers had become common to pick out white hair. Thus the Sikhs who were once known for their chivalry and high moral character had become a joke for the people. Every thing prohibited in the code of conduct had become the order of the day.

The deviation of Sikhs from the prescribed tenets of belief resulted in the fall of the vast Khalsa empire. The British accelerated their degradation by granting them wealth and land which threw them in the filth of inebriation and sensuality. This resulted into disintegration of Sikhs. They were divided amongst numerous factions. None would see eye to eye with the other. Each faction evolved its own tenets of belief. The Gurdwaras also had become a place of party politics and vested interests. The priests were busy in looting these sacred shrines. Thus everyone had taken the path of decadence.

## REJUVENATION OF SIKHISM

It was during such a level of degradation that Satguru Ram Singh ji incarnated to rejuvenate sikhism. Having realised the main cause of the downfall of sikhism to be forgetting the path shown by the Gurus, Satguru Ram Singh set out to create the Khalsa afresh on the Baisakhi of year 1857. He baptised five Sikhs with the holy nector and blessed them with Gurmantar. There after a stream of devotees followed to become the disciples of Satguru Ram Singh ji.

All the devotees were required to get up early in the morning, take bath, contemplate on Naam and read

Gurbani daily. They were all vegetarians and shunned alcohol. They would wear simple white dress and have a rosary of wool around their neck.

Satguru ji removed all the whimsical customs which affected the poor people adversely. The new marriage system was started and simplified as well. The killing of infant girls was prohibited. The women were also baptised and brought at par with men. Satguru Ram Singh ji in fact was the first reformer of social customs and improving the lot of the women.

On the political front Satguru Ram Singh ji forbade the people to cooperate with foreign rulers and thus a struggle for independence of the country was started. The devotees were required to shun use of any foreign made article.

All these reforms had deep effect on the minds of the people. More and more people joined this sect. Following truthfulness and always speaking the truth were the basic requirements. By and by the Namdharis came to lime light and also became terror for the rulers. The British government had to categorically state the following qualities of a Namdhari commonly known as Kukas--

--The Kuka does not drink liquor

--The Kuka does not tell lies

--The Kuka can never be the loyal subject of the British empire.

The essence of the strength of Namdharis was their staunch faith in the Guru and dependence on Naam and Bani. Following the tenets of belief prescribed by the

Guru, humility and contentment were other traits of Namdharis. Satguru Ram Singh even advised them in one of his epistles from abroad, "Do not mind the slanders. Forgiveness and maintaining patience are always advantageous. The Guru also sides with those who keep patience."

Satguru Ram Singh ji achieved all this with the power of Naam.



**Notes**

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 29-9-1954.
2. Three qualities
  - ਰਜੋ ਗੁਣ - Rajo Gun-instinct of passion.
  - ਸਤੋ ਗੁਣ - Sato Gun-element of purity.
  - ਤਮੋਗੁਣ - tamogun-property of darkness.
3. Also refer DSPS Vol-1, P-151.
4. Also refer Discourses of Satguru Partap Singh ji Vol-2, P-70.

## Updesh-8<sup>1</sup>

### <sup>2</sup>LIBERATED SOULS

Once a gursikh requested Guru Arjan Dev ji "O Lord, I desire to see a gurmukh who lives happily to your will." Guru ji directed him to meet Bhai Bhikhari in Gujrat.

When he reached there, he saw Bhai Bhikhari repairing an old floor covering. On further enquiry Bhai Bhikhari showed the gursikh preparations being made for the marriage of his son and also a pier, a shroud and other material for performing the last rites of a dead.

The gursikh was astonished to see the two extremes. When asked Bhai Bhikhari replied, "All this would happen before him."

After the marriage the palanquin carrying the bride was stopped at the main gate for welcome ceremonies. Just then the bridegroom developed severe colic pain and died. All the merry-making changed into sorrow and cries, however Bhai Bhikhari was still in the same state of mind without being the least affected by the death of his son. Bhai Bhikhari spread the old floor covering that he repaired, for the people to sit upon. He welcomed all relatives and well wishers who turned up to offer their condolences, as a normal man.

The gursikh requested Bhai Bhikhari, "When you knew about this tragedy, why did you not seek the benevolence

of the Guru for increased life of your son ?" Bhai Bhikhari humbly replied, "These perishable things are not to be asked from the Guru. One should only seek his benevolence and above all his holy glimpse."

Such gursikhs do live according to the will of the lord, but only after specific blessings of the Guru. Gurbani states-

**Jae sukh dachi ta tujhehi araadhee,  
dukh bhee tujhai dhhiaaee.  
Jae bhukh deh ta it hee raajaa,  
dukh vich sookh manaaee.**

P-757

If you will bless me with happiness, I will worship  
and adore you; Even in pain I will meditate on you.  
Even if you give me hunger, I will still feel satisfied;  
I am joyful even in the midst of sorrow.

Thus the devotee gursikh remains joyful even in extreme situations.

Similarly there was another liberated Saint Kharag Singh of village Kacharala. He said to his only son, Thakur Singh, "you would leave for your heavenly abode on the eighth day." The most obedient son replied, "yes, dear father."

In the present age neither the father--howsoever high spiritually enligatened he may be--can tell such a thing to his son, nor the son would readily and humbly accept it. The culture however in the past used to be always speak the truth and honour the words of the elders.

On the eighth day Thakur Singh lay flat and breathed his last. Hearing the sad news the local people came to offer their condolences and express surprise on the tragic happening. The people asked Kharag Singh, "If you knew

that your son would die, you could have asked longer life from the Guru."

Kharag Singh replied, "These are not lasting demands and lead one astray from truthfulness. One must only seek blessings of the Guru and above all his holy glimpse. I have the powers to revive him also."

Saying this he said, "O, Thakur Singh, please get up and talk to the people."

Thakur Singh who although had died, got up and chatted with the local people. After a short while Kharag Singh again asked his son to go to his heavenly abode. The son followed the orders of his father, lay down and relinquished the body.

Such enlightened saints over-come the five enemies of men ie lust, greed, anger, vanity and pride by the blessings of Satguru. They sever all their worldly contacts and relations during life time and become totally attached to the Guru. They thus become liberated during life time and conquer even the death. They can take birth and leave this world as per their will. Gurbani has substantiated this as--

**Gur kai sabad sad jeevan mukat bhae,  
Har kai naam liv laaeae raam.**

P-771

Through the word of the Guru's shabad they are forever, 'Jivan Mukata'--liberated while yet alive; they are lovingly absorbed in the name of the lord.

Such saints attain this status because they only yearn for the holy glimpse of Satguru. Bhai Nand lal ji a devoted and liberated soul also states in his first ghazal.

*"A yearning for celestial adoration engendered my existence otherwise. I fancied not the tangibility."*

He says, "oh Guru Gobind Singh, my keen desire of your holy glimpse has only brought me to this world, otherwise I had no other motive."

The devotee gets so much influenced and excited with the vision of the Guru that he does not like to lose sight of Him. He spends most of the time in his remembrance, as the time spent in his remembrance is the only time spent usefully. Gurbani also substantiates this as--

**Eik til piaaraa veesarai rog vadda man mahi**

P-21

Forgetting the beloved, even for a moment, the mind is afflicted with terrible diseases.

Also--

**Eik pal khin visarehi too suaamee,  
Jaano baras pachaasaa.**

P-607

If I were to forget you for a moment or even an instant, O'Lord, it would be like fifty years for me.

Such a keen desire for a celestial look of the beloved Satguru only grants liberation to the devotee during life time.

## REHAT MARYADA

For spiritual enlightenment a devotee has to surrender his mind, body and wealth to the Guru, get initiated and then follow his commands diligently. Those who do not surrender to the Guru remain devoid of his blessings. They fall on the track of degradation, violate all the noble principles and waste their life. The religious

clans without a check have also passed through such ups and downs.

People stopped contemplation on Naam and reading Gurbani. They violated the specified code of conduct also. The sikhs started disrespecting the hair and changed their living style as well. When you go to a religious congregation you are required to control your senses and devote whole heartedly to assimilate the preachings. Many of the sikhs would not attend religious congregations and listen to exegesis. Such persons lose faith in the Guru and his nectar and ultimately suffer down-fall. They embrace everything which is forbidden in the code of conduct and do not honour the teachings of the Guru. Thus they not only waste their own precious life but stigmatize the clan also.

Dharama is a way of living. From the religious point of view it is a particular route to realise the primeval lord. Though the ultimate goal of all religions is to meet the lord yet each one has specified certain Do's and Donts. Guru Gobind Singh ji when created the Khalsa prescribed a specific code of conduct to be followed by all Sikhs. He attached the highest importance to Rehat maryada ie. the code of conduct. He said he loved and honoured only the one who followed the prescribed Rehat religiously. Not only this he went on to state that he would be the slave of a Gursikh who followed the Rehat in totality.

In fact the word Khalsa itself means pure. So Satguru ji defined the Khalsa and adorned as under--

**Jagat jot japai nis baasur,  
Ek binaa man naik na aavai.**

D.G. P-712

**He is the true Khalsa (sikh) who remembers the ever**

awakened light throughout night and day and does not bring in any one else in mind.

To ensure such a high standard of the Sikh, Guru Gobind Singh ji bound him to follow not only the outward Rehat but the inward Rehat also. The inward Rehat demanded total surrender to the Guru, contemplation on Naam, recitation of Gurbani and doing something for charity. The Sikhs thus continued to be morally and physically strong so long as they reposed faith in the Guru and followed his doctirns.

The former Sikhs used to honour the code of conduct religiously. The code does not allow Sikhs to tie their beards. The Maharaja Bhupinder Singh of Patiala used to tie his beard. However the day he visited the Gurdwara at Fatehgarh Sahib he would go with untied beard. Again the Maharaja of Fareed kote also used to tie up the beared. Many a times I visited him at his palace. So long as the Maharaja had tied a flat strip of cloth on his beared commonly known as Thathi or band, he would not show me his face. No sikh would go out or appear before any dignitary with the pressing band on his beard. This was considered as a mark of disrespect to the diginitary.

In the present age however the Sikhs have forgotten these golden principles and mixed up with the rest of the world both outwardly and inwardly. Mendacity has replaced truthfulness. Everyone wants to be self-willed and live to his own way of life.

In ancient India the belief was to attach top most importance to religion. They would forego their wealth for religion. There faith was that if the religion is secure, then everything else is safe. However the present day thinking

is entirely different. The modern low morality is primarily the result of neglecting and disrespecting the religion.

## THE GURMANTAR-NAAM

Guru Nanak Dev ji had forecast the rise and fall of the sikhs. He had attributed the fall of sikhs due to their discarding the code of conduct and forgetting the path of truthfulness. He as well foretold the recreation of the Khalsa afresh. When Satguru Ram Singh ji incarnated, the sikhs had then fallen to the lowest level of degradation. Satguru ji rejuvenated them with the power of Naam. Satguru Ram Singh ji baptised the Sikhs with Amrit and blessed them with Gurmantar. The Sikhs then started living as per the edicts of Gurbani, which states--

*'One who calls himself a sikh of the Guru the Trueguru, shall rise in the early morning hours and meditate on the lord's name. Upon rising early in the morning, he is to bathe and cleanse himself in the pool of nectar.'*

P-305

The learned gursikhs follow these instructions word by word. They wake up early in the morning take their bath and then meditate on the banks of rivers and ponds or otherwise keep water in a pot by their side. Any gursikh who wakes up early and takes bath even at home becomes equivalent to have taken bath in the holy tank. Gurbani further elaborates the usefulness of bath as--

**muiaa jeevdiaa gat hovai jaa sir paaceai paanee.**

P-150

Guru nanak dev ji has stated that not only the living beings even the dead are purified when water is poured on their heads.

The morning bath thus essentially envisages a complete bath including the hair wash. Any bath without washing the hair is only a body wash and not an Ishnan as per Gursikh principles. Guru Ram Dass ji further states in his Bani-

*Following the instructions of the Guru, he is to chant the name of the lord Har, Har; All sins, misdeeds and negativity shall be erased. Then at the rising of the sun, he is to sing Gurbani, whether sitting down or standing up he is to meditate on the lords name.*

P-305

The gursikh has to thus meditate on the Naam blessed by the Guru in the ears of the Sikh. The Sikh is required to be initiated by the Guru with Naam which only is to be contemplated upon by the Sikh. There are people however who do not chant the Naam given by Guru Nanak. They have instead collected a few words from here and there to form a name. None of such names can compete with the one blessed by Guru Nanak. The Sikhs are required to chant only this Naam.

None can exactly evaluate the power of Naam. Janak was a king and a highly accomplished spiritual soul. Bhai Gurdas has stated thus in pouri 5 of his Var10--

*"King janak was a great saint who amidst Maya remained indifferent to it. Along the gans and gandharvs (classical musicians) he went to the abode of gods. From there, he, hearing the cries of inhabitants of hell, went to them. He asked the god of death Dharam Rai to relieve all their sufferings. Hearing this the god of Dharma told him, he was a mere servant of the eternal lord and without his orders he could not liberate them. Janak mortgged a part of his devotion and remembrance of the Naam of the Lord. All*

*the sins of hell were found not equal even to the counter weight balance. In fact no balance can weigh the fruits of recitation and remembrance of the Lord's name by the gurmukh. All the creatures got liberated from hell and the noose of death was cut. Liberation and technique of attaining it are the servants of the name of the Lord."*

King Janak was an enlightened soul who could not be deluded by the royal fortune and all the kingly amenities available to him. He contemplated only on name of the Lord and remained attached to it. The power of Naam was so great that all the sins of the hell could not withstand the weight of his mortgaged remembrance of the lord for a short while. Janak knew the value of Naam, so he did not sell it out right but only mortgaged a part of it.

We must therefore contemplate on Naam, as this is our only saviour in Kalyug. Failing this, Gurbani states--

**Har bisrat sadaa khuaaree.**

P-711

Forgetting the lord, one is ruined for ever.

Satguru Nanak and Satguru Ram Singh had created the Sikh religion on the foundation of Naam and Bani. So long as the Sikhs followed the noble tenets of belief of sikhism, they continued to be morally and physically strong. They could then defeat the powerful Mughals and establish their own empire. They however suffered downfall when they deviated from their principles. Satguru Ram Singh ji rejuvenated them with the power of Naam.

Guru Ram Dass ji continues to state the routine of Gursikh as--

*One (gursikh) who meditates on my lord Har, Har, with*

*every breath and every morsal of food he becomes pleasing to the guru's mind; that person unto whom my lord and master is kind and compassionate. Upon that gursikh the guru's teachings are bestowed. Servant Nanak begs for the dust of the feet of that gursikh, who himself chants the Naam, and inspires others to chant it.*

Guru Ram Dass ji ends his above narration with an important statement that the servant Nanak begs for the dust of the feet of the gursikh who not only himself chants the name of the lord but inspires others also to do the same. Even those who do not regard Satguru Ram Singh ji as incarnation of the lord do believe that he was a perfect gursikh who contemplated on Naam and inspired others also to chant it. When Nanak begs for the dust of the feet of such a gursikh, what right do any one else has to question the superiority of Satguru Ram Singh ji.

## THE GURSIKHS

Gurbani has praised a gursikh who contemplates on Naam, recites Gurbani and follows the tenets of belief in totality, to a very high level. Such a gursikh can attain high spiritual level. It state thus--

**Raam sant mehi bhaed kichhu naahee,  
eak jan kee mehi laakh karorree.**

P-208

Between the Lord and His saint, there is no difference at all. Among hundreds of thousand and millions there are scarcely one such being.

Also--

**Guroo sikh sikh guroo hai  
eako gur oupdees chalaane**

P-944

The Guru's sikh and the sikh Guru, are one and the same, both spread the Gurus teachings.

Thus the Guru and the Sikh at such a high level merge in each other so much that none can differentiate between them. Gurbani further substantiates this fact as--

**Jin har japiaa sae har bocaa,  
Harmiliaa kael kallaalee.**

P-667

Those who meditate on the lord, become the lord,  
the playful, wondrous lord meets them.

Bhai Gurdas an enlightened scholar of Sikhism has also praised such gursikhs in his pauri-2 of var-12, as under-

*I am a sacrifice unto those gursikhs who get up in the last quarter of night. I am sacrifice unto those gursikhs who get up in the ambrosial hours, and bathe in the holy tank. I am sacrifice unto those gursikhs who remember the lord with single minded devotion. I am sacrifice to those gursikhs also who go to the holy congregation and sit there. I am sacrifice unto those gursikhs who sing and listen to gurbani daily. I am sacrifice unto those gursikhs who meet others whole heartedly. I am sacrifice unto those gursikhs who celebrate Guru's anniversaries with full devotion. Such sikhs become blessed by the service of the Guru and progress spirituality successfully.*

Thus a gursikh who has reposed full faith in his Guru and the prescribed tenets of belief becomes the most blessed devotee. While enumerating the power of Naam Guru Gobind Singh ji had stated in Dasam Granth Sahib at page 11 as--

**Eak chitt jiha eik chhin dhhiaaeio;**

**kaal phaas ke beech na aaeio.**

D.G. P-11

He who meditates upon him with single mindedness even for an instant, he does not come within the trap of death.

Thus the Naam of the lord is invaluable.

### MASTER TARA SINGH

Master Tara Singh ji the Akali leader, who was incidently in Bangkok these days, has very kindly graced the congregation with his presence. I welcome him whole heartedly for having found time from his busy schedule to attend the sadh sangat. This is a great occasion and is very important for the progress of sikhism. If we all keep meeting each other and share our experiences there would be no unsolved problem and the path of progress would also become smooth.

We are all gursikhs. We must love and pay full regard to each other. We must try to emulate the teachings of Gurbani which states--

**Man apunae tae buraa mittaanaa.  
paekhai saghal srishat saajanaa.**

P-266

One who eradicates cruelty from within his own mind, looks upon all the world as his friend.

Also,

**Par kaa buraa n raakhehu cheet  
tum ko dukh nehee bhaaee meet.**

P-387

Do not harbour evil intentions against others in your mind, and you shall not be troubled, O siblings of destiny, O friends.

## NEGATIVITY

Those who do not follow the path of truthfulness, land themselves in the filth of degradation. They become self willed and adopt hypocrisy, forgery, adultery etc as their way of living. The selfishness and greed leads them to be untrustworthy citizens. Backing out from commitments becomes their normal habit. They do not mind borrowing on flimsy grounds and then backing out. This is forbidden in sikhism. Satguru Ram Singh ji has also said in one of his epistles from abroad, "Non payment of loan is a sin worst than theft and adultery."

Anybody can suffer a slump. To overcome such hard times one should control expenses, one should avoid lavish living styles; resort to cheaper mode of transport than always moving in a car; stop eating at restaurants, stop unnecessary purchase of costly garments. These are only few of the tips. Instead of banking on borrowings control of expenditure should be adopted. In case it has become absolutely essential to take loan, then all efforts must be made to pay it back. In case of problems beyond control one must repose full faith in the Satguru and seek his blessings. The intentions however should be good. The Satguru does listen to the sincere prayer of his disciples, who seek it humbly and promise to follow his tenets of belief religiously. Guru Gobind Singh ji had stated in his Bani Akal ustat that--

**Haathee kee pukaar pala paachhai pahuchata hahi,  
Cheetee kee chingaar paheli hee suniat hai.**

DG. P-36

The trumpet of an elephant reaches thee after some times, but the cry of an ant is heard by thee before it.

Thus what is required is a whole hearted prayer to Satguru ji.

S. Teja Singh<sup>3</sup> of Hyderabad suffered heavy debts but recovered successfully with the blessings of the Satguru.

I would request you all not to feel jealous for anyone. Love everyone. Never have any bad feelings for others. Follow the Gurbani religiously. Gurbani states--

**Man apunae tae buraa mittaanaa.  
Paekhae sagal srishat saajanaa.**

P-266

One who eradicates cruelty from within his own mind, looks upon all the world as his friend.

Also,

**Par kaa buraa N raakhahu cheet.  
Tum ko dukh nehee bhaaee meet.**

P-386

Do not harbour evil intentions against others in your mind, you shall then not be troubled, O siblings of destiny, O friends.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 08-10-1954.
2. Also refer D.S.P.S. Vol.-1, P-119, Vol-2, P-20, 45, 202.
3. For details refer DSPS, Vol-1 P-16-2-54.

## <sup>1</sup>Updesh-9

### EULOGISATION OF SATGURU RAM SINGH

*Naanak Gobind Ram jap jaakaa japu kaliyaan.  
Daet sookh han durat sabh namo jor jugpaan.*

Sant Dian Singh the writer of Satguru Bilas starts chapter-17 with the eulogisation of Satguru Ram Singh ji. In the above couplet he exhorts the devotees to contemplate on the names of Satguru Nanak, Satguru Gobind Singh, Satguru Ram Singh and seek blessings with folded hands so that all of their agonies are redressed. One has to engross himself in the memory and love of the Guru to the extent of Bhai Nand Lal ji who was a staunch devotee of Satguru Gobind Singh ji. His mental status had reached such spiritual heights that he did not mind the slanders or blessings of the people. He states thus in his ghazel-58,

*'Satguru Gobind Singh ji is my lord and I am his humble disciple. I am ecstatic about my lover Guru Gobind Singh who too is equally frantic about me.'*

Bhai Nand Lal continues to describe the state of his mind--

*"I recognise neither the sovereign nor the hermit. I am only concerned with my devotional love for Guru Gobind Singh. I need his celestial glance."*

Such devotees who live only for the Satguru, get

intermingled in soul of Satguru. They do not fall in the cycle of birth and death. While Guru Arjan Dev ji was editing the Granth Sahib ji, Bhai Gurdas doubted that Guru ji was himself relating the Bani of the saints in their respective names. Guru Arjan Dev ji called all the saints, Bhai Gurdas saw all of them physically present and then got satisfied. The saints did not die. They had attained spiritual heights. They could reappear anywhere anytime they liked.

*Lieei naam vaa saam jin toot jaae jam daam.  
Aathho jaam dhiaae man dhann satgur hari raam.*

The writer exhorts the devotees to contemplate on Naam and remember Satguru Ram Singh and Satguru Hari Singh so that they are free from the clutches of the devil of death. Such a Satguru must be remembered day in day out.

*Gao aaji jaan ke plaan dukh deed,  
kia roop su bhaiaan jo bilaan traas maane hai.*

Satguru Ram Singh ji listened to the vows of the poor and the cow and relieved them of their heavy and unbearable agonies. Satguru ji personated himself in such a dreadful form that the aliens too feared him. The aliens when listened to the slogans of groups of Namdharis and observed them to be moving fearlessly, trembled and found themselves helpless to tackle the Namdhari sikhs.

### FROM TWO TO THREE

*Hind turkaan se nisaan juda thhaan san,*

Satguru Gobind Singh ji created his new distinct flag, by discarding the flags of both-the Hindus and the Muslims.

This is an important historic fact. Guru Gobind Singh ji had himself stated about his previous birth in Dasam Granth Sahib. He says he was deeply absorbed in meditation at Hemkunt Parbat, which is now an important place of pilgrimage for Sikhs. Complete episode is detailed in suraj prakash as under.

In his previous birth the name of Guru Gobind Singh was Dushat Daman. Guru Tegh Bahadur ji, was also then meditating there as Samund Rishi. Aurangzeb also was a deity there and his name then was Sudar Sapparsh.

Sudar Sapparsh though a deity fell into bad company of satans and drank wine. In the same intoxicated state he reached the court of the primeval lord where he was offered unsieved milk of cow which he drank.

Because of this sin he was branded out-cast and turned out of the realm of the Lord. He was however granted kingship in the mortal world as a reward of his worship. He realised his mistake later on but vowed to eradicate Hinduism and establish only the Muslim religion.

Guru Nanak Dev ji had also stated this fact in Janam Sakhi as--

*Binaa punnai dudh gaoo daa khaadia giaa pataal.  
Jo gaoo soor maas khaan tinaa vadae janjaal.*

Sudar sapparsh having drunk unsieved milk of cow had to settle in the nether-world. A hair of the cow got swollen along with the milk. Those who kill cow and the pig to eat beef & pork would have to under-go great sufferings.

Sudar Sapparsh left the court of the Lord uttering loudly-two to one! two to one! He passed by many

habitates of Rishis, but none interrupted Suder Sparsh in his utterances. When he passed by Dushat Daman he interrupted him by uttering--two to three. Suder Sparsh felt alarmed on it and asked Dushat Daman about his utterance. However Dushat Daman asked Suder sparash to first clarify his utterances.

The following dialogue then transpired between them.

-Suder sparsh, "I have been awarded kingship by the primeval lord. I am going to the mortal world. I will eradicate Hinduism and establish the Muslim religion all over."

-Dushat Daman, "You would realise my powers when I would create the third religion."

-Suder sparsh, "You are destined to come to the mortal world after forty years, By then I would have done my job of establishing the Muslim cult."

-Dushat Daman, "Be careful; If you would rule according to law and allow all religions to flourish smoothly then I would come after forty years. Otherwise I would gift forty years to the Lord and follow you straightway."

Thus keeping in view the tyraneous rule of Aurangzeb and his oppression of Hindus, Guru Gobind Singh ji took birth in the mortal world forty years earlier and put an end to the barbarous rule of Mughals.

Guru Gobind Singh ji prepared Amrit, baptised his devotees and created khalsa to fight the oppression of Aurangzeb. He fulfilled his promise of creating the third

cult. The khalsa was fully armed and trained in the martial art. They became a terror for the rulers. Like his past incarnations as Rama and Krishna, Guru Gobind Singh too had to confront the rulers and fight for awarding justice and protection to the people.

### IMPORTANCE OF HAIR

*Kesan sanaan naam daan ko sikhaavae hai*

An ordinary iron rod can be easily bent. However when it is tempered it acquires the required strength and then it cannot be bent easily. Similarly when Guru Gobind Singh ji prepared Amrit and baptised his disciples with Amrit the weak Hindus attained strength and became capable of facing the onslaught of the Mughals. Following the old tradition of prophets and Rishis, Guru Gobind Singh ji ordered the baptised Hindus to maintain unshorn hair and called them khalsa. The khalsa thus attained distinction from the rest. The hair for the khalsa became an important and sacred religious symbol.

In the olden days not only the deities but even the satans used to keep long hair. The satans once discussed amongst themselves that the deities though physically weaker than them were invincible. They discussed this with their Guru Shankar who said that the secret of their power was their resorting to Havan yajna. The Guru advised satans also to resort to this holy practice.

When the Satans resorted to Havan yajna the deities got worried that they were not able to face the satans even otherwise, with Havan yajna they would be more dangerous. They requested lord Vishnu to settle this issue.

The Lord had been incarnating in human form from time to time to settle such grievances and appearing in a form according to his own plans. He being the supreme power remains unattached to anything in the world. So the lord appeared as Arhant Dev who had a completely shaved off head. He went to the Satans and joined in their yajna. The satans then had unshorn hair. Arhant Dev advised them to get rid of the burden of hair as it is unnecessary. The satans immediatly followed the advise of Arhant Dev and got their hair removed. The effect of this however could not be understood by satans. The incantations (mantar) which they recited during the yajna proved futile. Guru Gobind Singh ji has depicted this incident in Dasam Granth Sahib at P-183, and stated-

**Sikhaa heen koe mantar N phurai.  
Jo koe japai oulat tib parai.**

D.G. P-183

without hair on their head they forgot to recite the incantations, and if at all they tried it affected them adversely. Thus the yajna of satans failed to materialise.

Thus Guru Gobind Singh ji created the Khalsa and specified a code of conduct for them. The Khalsa obeyed the commandments of the Guru religiously and became so strong morally and physically that the Mughals were badly shaken. Not only the oppression of Hindus was stopped but the khalsa was capable of rooting out the Mughals and establish a vast kingdom of their own.

This had been forecast by Ved Beas that sikhs would rule but for a short period. This did happen. After the death of Maharaja the sikhs gave up their religious living style and became victims of all types of corrupt practices. They miserably

deviated from the path shown by Guru Gobind Singh ji and suffered a sever down-fall morally as well.

Sant Mangal Singh ji used to remark--Hindus took lakhs of years for their moral degradation. Muslims too survived for about four hundred years, but sikhs stooped down to the lowest level in four to five decades only.

Guru Gobind singh ji has even gone further to state the utter moral decline of people. He has stated thus in Kalaki Avtar in Dasam Granth Sahib-

**Abh mai mahaa sudha mat kar kai.  
kaho katha chitu laaei bichar kai.**

**--Bhara karit hote jab dharanee.  
paapa garasat kachoo jaata na barnae.  
Bhaant bhaant tan ho outapaataa.  
Putaraha seja sovata lai maata.**

D.G. P-57

Now, I purging my intellect, relate the story with full concentration.

-When the earth is pressed downwards by the weight of sin and her suffering becomes indescrible, several types of crimes are committed and the mother sleeps for the sexual enjoyment with her son in the same bed.

**--Sutaa pitaa tana ramata nishankaa.  
Bhagane bharaat bharat kaha ankaa.  
Bharaat behn tan karat bihaaraa.  
Eisttree tajee sakala sansaaraa.**

D.G. P-521

The daughter unhesitatingly enjoys with her father and the sister embraces her brother, the brother enjoys the body of the sister and the whole world relinquishes the wife.

—Kahoon na poojaa kahoon na arachaa.  
 Kahoon na saruta dhuni sinmarata na charachaa.  
 Kahoon na homaan kahoon na daanaan.  
 Kahoon na sanjama kahoon na shanaan.

D.G. P-580

There is no worship and offering anywhere, there is no discussion about vedas and smritis anywhere, there is no hom and charity anywhere and no where the restraint and bath are seen.

Kisoo na daan dehege  
 su saadh loot lehege.

D.G. P-574

They will not give alms but loot the saints as well.

We are fast approaching the above stated moral deterioration. Even the status of religious shrines is deteriorating fast.

## SPIRITUAL ELEVATION

Now a days worldly intellectuals are held in high esteem. The leaders like Pt. Jawahar Lal Nehru have influenced the people with their ideals and policies. Such leaders are recognised as top intellectuals, politicians and statesmen. People hold them in high esteem and feel that there is none superior to them.

When we compare such worldly wise persons with Lord Rama, Lord Krishna, Guru Nanak Dev, Guru Gobind Singh and Satguru Ram Singh, we do not hold them anywhere near them. The worldly wise people are no match with spiritually enlightened souls. Worldly wise people have limited knowledge about the mortal world, where as the spiritual souls have complete knowledge about the universe. The virtues of spiritually enlightened

souls are limitless and cannot be counted by any human being. They are the creators and well wishers of everyone in the universe. They are the controllers of our life and death. They have the capability of reviving even the dead. They are the masters of their actions. What ever is destined does take place. No one can alter the destiny.

### INCARNATION OF LORD

Lord Krishna has implicitly stated in Bhagwat Gita that whenever law-lessness prevails, the poor are oppressed and tortured, the religious persons are harrassed and mercilessly killed, then he incarnates in human form to redress the grievances of the poor and the oppressed class.

Guru Gobind Singh ji has also supported this ideology in his Bani as--

'whenever numerous tyrants take birth, then the lord manifests himself in physical form.'

In spite of the existance of numerous shrines and religious granths, the primeval lord has to incarnate in human form and control the extremely deteriorated situation.

Giani Gian singh ji has depicted the status of the people as under, due to which the lord incarnated as Guru Nanak Dev ji.

*'The brutality of Muslims had crossed all inhuman limits. The Hindus were oppressed. The temples were being razed to the ground. The Hindu women were being hummiliated. The saints were being tortured and killed. Many were nailed alive and encased in the hides of wild animals. Hindus were being forcibly proselytised. They were tortured mercilessly and killed. Beautiful Hindu*

*women were forced to accept Muslim husbands. The Muslim priests were bribed to pass verdicts to suit somebody's tastes. The liars had a nice time.*

Thus it was under such a deteriorated situation where all peace loving, god fearing people were being mercilessly tortured that Guru Nanak had to incarnate and give them solace.

The successive Gurus nurtured the cult of Guru Nanak Dev ji progressively. By the time of Guru Gobind Singh ji, the disciples developed to a reasonable standard. Guru Gobind Singh ji therefore baptised the disciples with Amrit, named them singhs and ordered them to follow a specific code of conduct. Thus Guru Gobind Singh ji carved out a potentially superior class with high moral from weak Hindus. They were armed and trained in martial art to fight the onslaught of the Muslims on the weaker and oppressed class. They were capable of bringing the tyrannous rule of Muslims to an end.

These sikhs popularly known as khalsa or singhs continued to be strong till they followed the tenets of belief and the code of conduct for sikhism. Even a vast khalsa empire was set under the rule of Maharaja Ranjit Singh. The fall of Sikh rule however started with the deviation of Sikhs from the prescribed code of conduct. The Maharaja invited the courtesan Moran in his Darbar. Drinking too became a fashion. The history vouchsafes that Maharaja himself died of paralysis caused by drinking wine.

After his death the situation drooped<sup>2</sup> to the lowest ebb. Sensual activities became the order of the day. The Sikhs stopped reading Gurbani and resorted to disrespecting the hair also.

It was under such an extremely deteriorated situation that the primeval lord had to incarnate in the form of Satguru Ram singh ji and fulfilled all, prophesies of Guru Gobind Singh ji. His birth anniversery would be celebrated here tomorrow.

Satguru Ram Singh ji could well understand the prevelent status of the sikhs. He started to revamp Gursikhi. He toured from village to village, talked to the people and advised them to read Gurbani and contemplate on the name of the Lord. The local dharamsalas were cleaned, swept and the Granth Sahib ji installed. People were exhorted to assemble in the morning and evening. A caretaker for the dharamsala was also appointed.

This put the people again on the path shown by Guru Gobind Singh ji and the sikh cult thus grew manifolds. The disciples of Satguru Ram Singh ji lived a true gursikh life. They wore only white hand spun khadi clothes. They never told a lie and did not eat from anyone and anywhere. They would use the water of well and cook their own food. They lived a simple life, recited Gurbani and contemplated on Naam regularly. They had enshrined the Satguru in their heart and followed the code of conduct strictly.



#### Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 28-01-1955.
2. For deteriorations of sikhi refer DSPS, Vol-1, P-151 & 330.

## Updesh-10<sup>1</sup>

### THE FORMER POETS

The former poets used to write under the intoxication of transcendental love. They had purity and sanctity in their thoughts. Whatever they wrote it transpired from the core of their hearts. Because of the sincere feelings and intensive emotions of the poet, their poetry cast deep impact on the minds of the readers.

Not only the religious poets, even some old punjabi poets who wrote the love stories of Laila-Majnu and Heer-Ranjha too had these qualities. The love of these lovers was very pure, deep and true. Same was the status of the mind of the writers. They were also fully steeped in their love. A poet has described the feelings of Majnu as such-

Majnu mareiaa te maatam hoeiaa,  
aashik maaran dhaahee.  
Rovan pittan te kuralaavau,  
pichhae majnu jehaa koe naahee.  
Gurajaa pakkarr farishatae aaeiaa,  
deh javab asaahee.  
Eiko sabak asaan kaamal parreiaa,  
kitae leilee dithhee ke naahee.

On the death of Majnu the people bereaved his death and the lovers lamented with a pitful voice, that there is none of the level of Majnu left behind. The angels appeared with a mace in hand at the grave of Majnu for

the account of his virtues. Majnu replied that he would oblige only the one who would give him news about his beloved Leilee. Another poet depicts the feelings of Majnu as-

Koe aashak girafataaree ishak ke raah parraa hogaa  
voh azaraaeel ke aaney se pahela hi maraa hogaa,  
Kehaa hakk ne toon kar sajada, to majanu ne kehaa hakk se.  
Maeraa sajadaa hai leilee se. koe leilee se barraa ho gaa.  
agar soorat leilee ki khudaaeiaa banakae aa jaavae.  
Badan se sir judaa karakae taerae aagae dharaa ho gaa.

An acute lover captured by the intense love for his beloved, and waiting for her would have died even before the arrival of the angel of death. The righteous judge asked Majnu to bow before him. Majnu replied, "I bow only before Leilee. Is there anyone greater than her. If the God appears in the form of Leilee before me, I would not hesitate to behead my head and offer it to him."

Thus these lovers had attained such spiritual status that they would like to talk only to the beloved and none else. Their hearts were always occupied by the presence of their beloved. The poets too were fully saturated in the transcendental love of these lovers, so they could depict their love and emotions truly.

There are similar expressions about the love of Heer and Ranjha in the poetry of Hashim. The poet has depicted pure and intense feelings of the lovers.

Similarly our Satguru's have used their hymns to highlight the transcendental love between the Sikh and the Satguru or the devotee and the primeval lord. Satguru Nanak Dev ji has stated thus--

**Man motee jae gehanaa hovai poun havai soot dhaaree.  
khimaa seegar kaman tan pahirai raavai laal piaaree.  
Laal bahu gun kaaman mohee. Taerae gun bohi n avaree.**

P-359

If the pearl of the mind is strung like a jewel on the thread of the breath and the soul bride adorns her body with compassion, then the beloved lord will enjoy his lovely bride. O my love, I am fascinated by your many glories. Your glorious virtues are not found in any other.

Again Guru Arjan Dev ji describes the mental agony of a separated bride as under--

**Deh dis chhatr meg h ghatta ghatt  
daaman chamak daraaeio.  
Saej ekaelee need nahu naineh  
pir paradaes sidhaaeiou.  
Hun nehee sandaesaro maaeio.  
Eak kosaro sidh karat laal tab chattur paataro  
Aaeiou (Rehao) kio bisarai eihu laal piaaro  
Sarab gunaa sukh daaeiou.  
mandar char kai panth nihaaro  
nain neer bhar aaeiou.**

P-624

In the ten directions the clouds cover the sky like a canopy; Through the dark clouds lightning flashes and I am terrified. My bed is empty and my eyes are sleepless; My husband lord has gone far away. Now I receive no messages from him, O mother. When my beloved used to go even a mile away, he would send me four letters. (Pause) How could I forget this dear beloved of mine? He is the giver of peace and all virtues. Ascending to his mansion, I gaze upon his path and my eyes are filled with tears.

The pitiable situation of the bride touches the feelings

of the readers because the narration is very sincere and depicts only truth. The writer also had no selfish motive of earning acclaim of the people. It was in fact the deep rooted feeling of the writer which was the same as that of the separated bride. This is the only reason that these hymns have not become old or devoid of the intensive emotions of the writer. Anyone who reads these hymns today as well gets influenced even after centuries of their composition. One gets similarly intoxicated by reading the compositions of some ascetics like Bule shah as they did not write for their own popularity or any reward.

While describing the transcendental love the writer had always assumed his intellect to be base. He held the lord and the Satguru to be supreme with all the virtues, and assumed himself to be at fault. The devotee has to surrender himself to the lord totally. He can not ask ifs and buts from the lord. He has to live as per the will of the lord. In his pauri 30 of var 37, Bhai Gurdass, an eminent sikh scholar has commented thus on the relationship between the Guru & Sikh.

*Baymukh hovani baymoukhaan mai jehey  
baymoukh moukh dithey.  
Bajar paapaan bajar paap mai jehey kar vairee ithey.  
Kar kar sithhan baymoukhaan  
aapahoun burey jaan kay sithey.  
Likh N sakani chitr gupati sat samound samaavani chithey.  
chithhee hoon tou mehar likhi lakh lakh ik-doon ik dudhithey.  
Kari kari sang hureyiaan hui masakaraa sabh sabhi rithey.  
Maithahu buraa N koae sarithey.*

"Seeing the face of an apostate like me the apostates  
become more deep rooted apostates. The worst sins

have become my ideals. Considering them apostates, I taunted them (though I am worse than them) the story of my sins cannot be written even by yama's scribes because the record of my sins would fill the seven seas. My stories would get multiplied further into lacs, each one doubly shameful than the other. So much I have mimed others so often that all buffoons feel ashamed before me. None is worse than me in the whole creation."

Thus in the field of spiritualism the devotee has to maintain himself at the lowest level.

### RECENT POETS

There was Chanda singh a punjabi poet. He was blind of one eye. He first wrote a 'Bara Maha', in which he depicted the actual situation prevailing in the days when Satguru Ram Singh ji undertook the gigantic task of revamping sikhism. The entire Bara Maha is centered on the transcendental love of the devotees for Satguru Ram Singh ji. He has elucidated the eagerness of the devotee to get blessed with Naam. They did not care for the criticism and taunts of even their elders. All men and women readily discarded their activities and local customs to embrace the new cult. The poet had counted all the twelve months of the year and narrated incidents as happened monthwise.

There after poet Nihal Singh also wrote a Bara Maha. All these compositions were fully drenched in the bliss of transcendental love and the inner emotions of the writer. These continue to have same impact on the minds of the readers today as these had earlier. Some other poets worth mentioning are Kalah Singh and Sant Singh.

All of them were spiritual personalities who had the glimpse of Satguru Ram Singh ji and suffered his separation as well. They had no other purpose of writing these except opening out their own emotions to the benefit of future generation. They had no other desire or selfish motive.

### PRESENT DAY POETS

During my current visit I have not been satisfied with the composition of our poets here. It looks that they were under some kind of pressure to write something. Their work this time appears only a formality and devoid of intensive emotions.

I would suggest them to resort to writing only if their soul and inner desires inspire them to do so. Their poetry should be of a high standard to influence the readers.

The poets must never write for appeasement of people or getting rewards. The praise of people and desire for prize money greatly affects the conscious. These do not allow the required intensive emotions to be developed in the heart. Hence any writing under such a state of mind cannot cast the desired impact on the minds of the people.

So write only in the transcendental love for the Satguru. Concentrate fully on the subject matter. The words should originate from the heart of the writer.

Never bother about the appreciation of the people.

You have all read the Hukam Nama's of Satguru Ram Singh ji. He states that whenever he wants to write something, he prays to the Satguru to bless him with the required intellect to write only what pleases Him.

This is the state of Satguru Ram Singh ji the primeval lord. What are we? Why should we be proud of our intelligence. We must seek his blessings before starting to write. In Gurbani also our Gurus although omnipotent and capable of doing anything, held themselves at a lower level and sought the blessings of the Guru for his benevolence.

We must continue to follow them.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 30-01-1955.

## Updesh-11<sup>1</sup>

### EULOGISATION OF SATGURU RAM SINGH (CTD)

*<sup>2</sup>Sikhi gur Har Raam raakhee hind Gobind gur.  
Tootee gaandan kaam jino namo gur Hari Har.*

The cult of sikhism promulgated by Guru Gobind Singh ji, having faded and drooped down to the lowest level, was resuscitated by Satguru Ram Singh ji. Satguru Ram Singh ji not only saved it from further deterioration but even put it on stronger foundations. After the deportation of Satguru Ram Singh ji, Satguru Hari Singh ji retied the broken knots, he solaced the broken hearts of the sikhs and reestablished their faith in Naam and Gurbani.

Satguru Ram Singh ji issued a Hukamnama for changing the name of Budh Singh to Hari Singh, vested him with all powers and declared that-He could pardon anyone excommunicated by him; However he (Satguru Ram Singh) would not pardon anyone punished by Guru Hari Singh; He should be held supreme in all respects. The history vouchsafes that Satguru Hari Singh ji pardoned some devotees excommunicated by Satguru Ram Singh ji.

The writer Sant Dhian Singh offers his salutations to such a Satguru Hari Singh who retied the broken knots in the heart of devotees. He is now the supreme spiritual authority in Sri Bhaini Sahib.

*<sup>3</sup>Eis bidh bhaini sahib main satgur kar hai kael.*

*vaalee maalee bagh kae panth gulab ravael.*

In this way Satguru Ram Singh ji enacts his programme in Sri Bhaini Sahib. He is the owner as well the nurturer of the Namdhari panth which is like a rose garden. The gardener owns the garden and takes care of its proper growth as well. When required he trims certain portions, cleans and waters the plants. Similarly the Satguru acts like a gardener of the panth. Any one who does not follow his way, is brought in line by force or advise as the case may be. The panthic garden does not consist of modern day artifical flowers with no fragrance but with real rose flowers full of fragerence.

The rose flower apart from looking elegant has numerous other qualities. It is used in many a medicins as well. Similarly the Sadh Sangat of the Satguru apart from offering a place of worship wipes out many discomforts of human beings.

### UPKEEP OF CHILDREN

Today morning I was informed that although the ladies in Bangkok dress up in Namdhari style they do not pay the required attention towards their children. The children are being dressed up in the modern way. The children are innocent. They do not understand as to which way they should be dressed. It is for the mothers to wake up their children early in the morning, bathe them and then make them sit for contemplation on Naam. No matter if this is done for a few minuts only but it must become a routine. The children have to be taught how to meditate, how to attend the religious congregation? The mother being the first guru of the child has to discharge this most important responsibility

religiously. Although the mother cannot help in the making of fortune or fame of the child but it is for her to sow the seeds of gursikhi in the children.

Satguru Ram Singh ji issued a Hukam Nama from abroad and desired all children to be taught Gurmukhi alphabets. Without the knowledge of Gurmukhi it is not possible to understand the deep and hidden meanings of Gurbani. The intellectual level of children would get a boost only after reading Gurbani. We must therefore follow the orders of Satguru ji religiously. We must prepare ourselves to be presented before Satguru Ram Singh ji on his return and endeavour to secure his pleasure. In case we fail to achieve this we would be taken to task. I too am likely to be scolded then.

### SAME COUNTENANCE

Guru Gobind Singh ji has explicitly stated in Sau Sakhi that Satguru Hari Singh ji would succeed Satguru Ram Singh and the countenance of both would be alike. Although the Satguru always tries to hide his reality even from disciples, still a few incidences do take place which clarify the doubts of the devotees.

During the period of Satguru Hari Singh there were four very strong gursikhs. They were capable of eating about 50 to 60 kg. of Karrah Parsad and then take their normal food as well. Physically all of them were very strong and reposed full faith in Satguru Hari Singh ji also. All of them had the privilege of having Darshan of Satguru Ram Singh ji.

Apart from physical service they would not mind donating all their wealth to the Guru. One of them Bhai

Uttam Singh was a head-man of his village. He had mortgaged all his land in the village and donated the proceeds for the langar at Sri Bhaini Sahib. Satguru Ram Singh ji once enacted a specific feat before his deportation, of which Uttam Singh was one of the eye witnesses.

Satguru Ram Singh ji called his younger brother Budh Singh in the kitchen, got him dressed up like himself, seated him on a special stool. He then asked the sikhs present there, "Do you feel any difference in us." Thereafter Satguru Ram Singh ji asked Budh Singh to wear his normal dress. This was in fact an indication of the future developments.

These brave sikhs had helped in the raising of massive walls of the buildings at Sri Bhaini Sahib. Bhai Mastan Singh was the son of Bhai Uttam Singh. He lived in a hut in Sri Bhaini Sahib. He had a small piece of land which he used to cultivate and grow some vegetables to earn his living. In spite of his meager resources he would donate something for the needy. It was he who narrated to me the above incidence.

Satguru Ram Singh ji had foreseen that after his deportation the main residences would be dug upto ground water level, to search for something objectionable having been burried there. So the metallic pitcher containing money was burried in the ground in the stable.

The langar at Sri Bhaini Sahib had to be operated all the twenty four hours. Feeling shortage of money Satguru Hari Singh ji unearthed the money burried in the stable and used it. After sometime he again felt shortage of funds so he prayed to Satguru Ram Singh ji for his benevolence.

Thereafter such a continuous flow of money started to come that no shortage was ever felt. Satguru Ram Singh ji then himself ensured the uninterrupted operation of the kitchen.

Once Bhai Uttam Singh requested Satguru Hari Singh ji the whereabouts of Satguru Ram Singh ji. Satguru Hari Singh ji replied, "Bhai Uttam Singh, had you come here a little while ago then you could have His Darshan here itself. He has just now left from here. Had he not shown me his glimpse for few days more, it would not have been possible for me to keep my self alive." Satguru Ram Singh ji has assured me that I would always find him besides me.

Although Bhai Uttam Singh had the same reverence for Satguru Hari Singh ji as for Satguru Ram Singh ji still there were some like Lall Singh of Lataalaa, who could not repose the same faith in Satguru Hari Singh ji. One night he had glimpse of Satguru Ram Singh ji. Lall Singh offered two rupees to Satguru ji which he refused with the remarks, "If you have to pay this money then go to Sri Bhaini Sahib." Lall Singh then came for the Darshan of Satguru Hari Singh and offered two rupees. Satguru Hari Singh ji while accepting the offer said, "Lall Singh, I have been waiting for you since long."

Thus there are some devotees who do not repose the same faith in the present Guru as in the predecessor till they see a miracle. Such incidents had happened in the past also. When Guru Nanak Dev ji went to Lanka and met Hanuman ji, he did not rely upon him till Guru Nanak Dev ji showed his glimpse as Ram Chander ji. Similarly

there were some Namdhari Sikhs also who reposed faith in Satguru Hari Singh ji only after having his glimpse as Satguru Ram Singh ji.

Baba Kahan Singh of Burj, Sham Singh Sarhali and Baghel Singh Narli sought permission of Satguru Ram Singh ji to dig a well at Ram Sar, which Satguru ji refused to grant. He remarked, "If I come back then Bhaini Sahib would be called as Ram Dass pura and the holy tank as Ram sar. Otherwise it would be called Bhaini Bhunder and a village pond."

After sometime Satguru Ram Singh ji issued another Hukamnama renaming Bhaini Sahib as Ram Das Pura and the holy tank as Ram Sar. This was as well a certification that he would reappear in the same form.

### EXPERIENCE OF BHAIR HARMIT SINGH

Bhai Harmit Singh who had come to Sri Bhaini Sahib for the holy glimpse of Satguru Ram Singh ji witnessed numerous wonders. He stated all the observations to Sant Dhian Singh ji who wrote these in his book Satguru Bilas. He states--

*Singh Harmit sunnaavai gaathaa.  
Aan likhee so daasan daasaa.*

Whatever Harmit Singh observed, he narrated to Sant Dhian Singh, who wrote all that in his book.

*Gur charitar je mohi sunnaaiaa.  
Premi jan hitt soee gaaieaa.*

He has written these wonderful memoirs of the Guru witnessed at Sri Bhaini Sahib for the benefit of devotees.

*Guru Ram singh nij pur mahi  
Daasan ke sabh dokhan daahi.*

Satguru Ram Singh ji blessed the disciples at Sri Bhaini Sahib and delivered them from there internal and external agonies.

*Dai nij paan doobatae kaadhae.  
Gaadhae dukh baadhee sut baadhae.*

Satguru Ram Singh ji blessed the devotees and saved them from drowning in the ocean of mundane affairs. He, the son of carpenter, obliterated the gravest agonies of his disciples and solaced them.

*Baadhae sukh je dar te thhaadhae.  
thhaadhae seetal keenae dhaadhhae.*

Those who reached the door steps of Satguru Ram Singh ji; their comforts increased manifolds. Many of them felt extreme delight and relief. The burning sensations in their heart also mitigated. Gurbani states--

**Tapat karraahaa bujh gaeiaa  
gur seetal naam deeiou.**

P-1002

The boiling cauldron has cooled down, the Guru has blessed me with cooling, soothing--the name of the lord.

*Daadhae jis prabh keenae aadhae.  
Aadhhae se tin keeae dhanaadae*

With the blessings of Satguru Ram Singh ji those who were proud of their strength became meek and the poor depressed ones became wealthy.

*Naadhae je magarooree paadhae.  
paadhae par kehar pun paadhae.*

Stiff necked and lordly persons gave up their haughtiness, and became innocent like children. Also the poor, depressed persons got enlightened and became powerful.

*paadhae mantar saajh savaeraa.  
Kaatae chouraasee jan faeraa.*

The devotees started reciting the name of the lord day and night; their fear of circle of life and death and rotting in eightyfour lac births was also removed. Satguru Ram Singh ji had categorically declared that anyone blessed with Naam in the ear would not have to rot in eighty-four lac lives. His next birth too would be as human being. He would not have to take more than three births before salvation.

*Eaek divas vai nij anand  
Aahi brijmaan kul chand.*

One day the celestial Satguru in his full glory was resting on a bed.

*chaapee karato singh Harmit  
pharraa angoothaa pag sang preet.*

Harmit Singh engaged himself in the service of Satguru Ram Singh ji and started pressing his legs and feet with hands. He caught hold of the great toe of the foot in hand. Guru Gobind Singh ji has described the bliss of the hunch-back gardner at her touching the body of lord Krishna as under--

**Bhaag bado eiha maalana kai  
Hari ke tana ko jina haath chhuhaayo.**

D.G. P-364

This female gardener who has touched the body of  
Krishna with her own hands is very fortunate.

Thus Bhai Harmit Singh too felt blessed having  
touched the body of Satguru Ram Singh ji.

*Saakhee eaek taako chitt aaee.  
Sant eaek ko ant samaaee.*

With the toe of the foot of Satguru Ram Singh ji in  
his hand, Bhai Harmit Singh was reminded of a story of  
the last moments of a saint.

*Thorre saas saadh ke rehae.  
Loge aaie taako yau kehae.*

When only a few of the breaths were left, the devotees  
around the saint requested him-

*Karo saadh ji gur ko yaad.  
maetae man se sakal oupaadh.*

O, Sant ji, "Please give up all your worldly thoughts  
and concentrate on the memory of your Guru."

*Sant tino ko outtar deenaa.  
Guru angoothaa main kar leenaa.*

Sant ji replied, "I have caught hold the toe of the foot  
of my Guru,

*Moorat gur ki urr main dhaaree.  
koe na dar mo ko sunno sansaaree.*

and I have enshrined the picture of the Guru in my

heart, so I am not the least afraid of death."

*Raam raam kehi deede praan.*

*Gur pur pahunchaa baith bibaan.*

The saint ultimately uttered Ram, Ram and relinquished his body. The angels carried his soul to the heavens.

### DELIGHT UNDER THE LOTUS FEET

The devotees of the Satguru consider themselves to be most fortunate when they get a chance to serve the lotus feet of the Guru. Saint Kabeer had experienced the delight of the charan-lotus feet of his Guru, so he states in Gurbani as-

**Kabeer surag narak tae mai rehion satigur kae parasaad.  
Charan kamal kee mouj meh reho ant or aad.**

P-1370

Kabeer I have been spared abodes in heaven and hell,  
by the grace of the Trueguru. From beginning to end,  
I abide in the joy of the lord's lotus feet.

Some people do seek liberation. In this the five elements of which this body is made up of, disintegrate and merge in the original source and the existence of the body ends. They can not realise the charm of living under the lotus feet of the Satguru. It is something in-explicable. Again Kabeer clarifies-

**Kabeer charan kamal kee mouj ko kehi kaisae aunamaan.  
Kehibe ko sohba nehee daekhaa hee paravaan.**

P-1370

Kabeer how can I even describe the extent of the joy of the lords feet? I can not describe its sublime glory, it has to be seen to be appreciated.

There is nothing else parallel to it, so it can not be explained in words. Even the greatest scholar would not be able to define the joy of the lotus feet. Kabeer explains the reason for this, he says--

**Kahu kabeer goongai gurr khaaeiaa  
poochhae tae kiaa kaheai.**

P-348

Says Kabeer, the mute has tasted the molasses, but what can he say about it, if he is asked.

Saint Namdev further substantiates this as-

**Aiso baedhee baran na saako  
sabh antar sabh thaanee ho.  
goongai mehaa amrit ras chaakheiaa  
poochhae kaha na jaee ho.**

P-657

I can not describe such a carpenter, who is present in every thing, every where. The mute tastes the most sublime ambrosial nectar, but if you ask him to describe it, he can not.

Thus the joy of the sublime glory of the lotus feet of the Satguru is something to be realised in the heart. It is not a worldly achievement. This stage is attained by the grace of Satguru and contemplation on Naam. There are many such souls who have attained such spiritual heights.

There was an old lady Ram Juaee in Gujranwala. She would love to serve the Sadh sangat. She fell ill. When I went to see her she said, "I have no other desire now. I am ready to leave this world any moment."

Even Rishis after worshipping for Eighty-Eight thousand years could not achieve this state.

There was another lady Kesar Kaur. She lived at Gharjakh near Gujranwala. She had been blessed by sant Kesar Singh ji Chawinda. Whenever I visited Gujranwala she offered a pot of pure ghee. When she was on death bed, she said, "I have no more desire, I have no worries either, I am ready to leave this world any moment."

The Satguru is omnipotent. He knows even the inner feelings of the people. While Ram Chander ji was fighting with Ravana, he was shooting arrows at his neck only. He avoided shooting him in the heart because he knew, "If I shoot him in the heart, then the entire universe would get annihilated, because sita is residing in the heart of Ravana and I am residing in the heart of Sita. Also the entire universe is within me." So he avoided shooting Ravana in heart till his attention was diverted from Sita.

Thus the Satguru knows even the hidden feelings of individuals. So his actions are different from normal persons. Similar is the state of mind of Harmit Singh. He had caught hold of the toe of Satguru Ram Singh's lotus feet and reminded of the passing away of a saint. Sant Dhian Singh ji continues his narration as under--

*Main bhee tion angoothaa prabh kaa  
Leeaa haath je vaalee sabh kaa.*

Harmit Singh says, "I too have held the toe of the foot of Satguru Ram Singh who is the Lord of all.

*Bohith milaa taro bhav baaree.  
jab man mai eiaetee veechaaree.*

I have thus found the ship which would take me across the ocean of mundanity." When this thought came in his mind--

*Guru Raam singh jaanee jaan.  
Bapp bhagatee dhaaraa bhagwaan.*

--then the omniscient Satguru Ram Singh, the incarnation of the Lord, read the mind of Harmit Singh-

*Bolae prabh lakh taa ke chit kee.  
Baani mohit man jan hit kee.*

-and uttered soothing words which consoled the heart of Harmit Singh.

*Kiaa socho Harmit singh bhai.  
charan angoothaa pharr gur raanee.*

Oh Bhai Harmit Singh, what are you thinking my dear, while holding the toe of the lotus feet of Satguru-

*Tar jaeae bhavjal dukh daae.  
taerae man main kee eih aae.*

-anyone can go across the ocean of mundane affairs. How did you get this idea?

*Kisae saadh tiaagee deh  
saachee hai jin nischaa eih.*

How the saint relinquished his body? This is a fact. One only has to have faith in the Guru. Gurbani has substantiated this as-

**Satigur charan jin parasiean  
se pasu paraete suri nar bhacian.**

P-1399

Who ever touches the feet of the Trueguru, is transformed from a beast and a ghost into an angelic being.

Satguru Ram Singh ji assured Harmit Singh the truth of the power of Satguru's lotus feet. The saint NamDayv has also corroborated this fact in his Baani as under-

Daevaa paahan taareealae.  
 Raam kehat jan kas na tarae (Rehaao)  
 Taareealae ganikaa bin roop kubjaa  
 biaad ajamal taareealae.  
 charan baadhik jan taeco mukat bheae.  
 Ho bal bal jin raam kehae.  
 Daasee sut jan bidar sudaamaa  
 ougarsain ko raaj deae.  
 Jap heen tap heen kul heen karam heen  
 naamae kai suamee taeco tarae.

P-345

God makes even stones float. So why shouldn't your humble slave also not float across chanting your name. You saved the prostitute and the ugly hunch-back, you helped the hunter and Ajamal swim across as well. The hunter who shot Krishna in the foot, even he was liberated. I am a sacrifice to those who chant the Lord's name. You saved Bidar, the son of the slave girl and Sudama; you restored Ugrasain to his throne. Without meditation, without penance, without good family, without good deeds, Nam Dayv's Lord and master saved them all.

The saint Namdayv further cites another case about the benevolence of the Lord on his devotees.

Macro baap maadho too dhan  
 kaisau saanvaleeo beethulaae. (Rehaao)  
 kar dhare chakr baikunth tae aaeae  
 gaj hasthee kae praan oubareeale.

**Duhsaasan kee sabhaa Daropatee  
 amber laet aubaareeale.  
 Gotam naar Ahaliaa taaree paavan kaetak taareeale.  
 Aisaa adham ajaant Naam Dayv  
 tau saranaagat aareeale.**

P-988

O my father, lord of wealth, blessed are you, long haired, dark skinned, my darling. (Pause) you held the steel chakra in your hand, you came down from heaven and saved the life of the elephant. In the court of Duhsasan, you saved the honour of Daropatee when her clothes were being removed. You saved Ahlyia the wife of Gautam. How many have you purified and carried across with your lotus feet, cannot be counted. Such a lowly outcast as Nam Dayv has come seeking your sanctuary.

None can exactly count the criminals, having committed numerous sins, being purified by the touch of lotus feet of the Satguru. The only important requirement is the faith in the Guru.

Sant Dhian Singh ji continues to state that-

*Gur pag saradhaa jaa ko hovai.  
 maetae janam maran dukh dovai*

Anyone who reposes faith on the lotus feet of the Guru he gets relieved of the agonies of birth and death.

*Gur pad pooran kae rass chaakhae.  
 Narak parrantae sewak raakhae.*

Anyone who has tasted the ambrosial nectar of the lotus feet of the Guru, was saved from suffering even in hell.

*Sounn kar bhai acharaj maanee.  
 Antaijaamee gur gunn khaanee.*

Bhai Harmit Singh listened to the soothing words of Satguru Ram Singh ji and felt surprised that the omniscient satguru had known his inner feelings and blessed him.

*Man chitwan kar jaanan haarae.  
Pooran sarbaggiaa rehat niaarae.*

Harmit Singh realised that the Satguru is omnipresent and omniscient. He knows the inner feelings of everyone. He is omnipresent resides in the heart of all, still remains aloof. He is like the lotus flower which although grows in water still remains unattached to it. The devotees have to surrender everything to the Guru. They neither rejoice on the birth of son nor mourn his death. They do not bother about loss or gain of wealth even. This is so because they do not own anything.

*Aavar maaiek tis ko paaeiou.  
charan kanwal par nehi laptaaio.  
Antar oustati karataa rehaa.  
Bahar mukh se kichhoo na kehaa.*

Thus, Harmit Singh continued to serve Satguru Ram Singh ji. Due to the Maya of Satguru Ram Singh ji, he did not utter anything but praised him in mind only. He did not even clinch the feet of Satguru ji and display his reaction outwardly.

*Tab prabh moun hoie rehae bhaaee.  
Leelaa acharag lakhee na jaaee.  
Sakati biant ant nehi aavai.  
Keerat jas jaanko jag gaavai.*

Satguru Ram Singh ji then kept mum, went into state

of silence and did not utter anything. The deeds of Satguru are astonishing. None can assess him fully. The devotee has only to sing his praise and earn his pleasure.

Now it is the time for nitnem. None should miss this hour. I feel sorry for those who absent themselves from this most important duty. The worldly glamour, more clothes and comforts would not take any one across the ocean of mundanity. For this you have to observe the tenets of belief religiously, contemplate on name of the lord and serve the Sadh sangat. You must all pray to Satguru ji for his benevolence and granting faith in his teachings.

You daily come accross cases where a wealthy man has gone bankrupt and a poor man become rich overnight. Still you do not attach priority to Naam Simaran in this one hour even. Gurbani states-

**Kabeer eik gharee aadher gharee aadhee hon te aadh.  
Bhagatan saetee gosatae jo keenae so laabh.**

P-1377

Kabeer, whether it is for an hour, half an hour or half of that, what ever it is, it is worth while to speak with the holy.

Satguru ji has desired us to contemplate atleast for one hour. It is too small a period we miss this also to complete other engagements. You must realise this.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 05-02-1955.
2. The Katha of 14th chapter of Satguru Bilas starts here.  
The narration is in continuation to chapter-9.
3. After the eulogisaton of the Satguru, the narration of the text starts here.

## Updesh-12<sup>1</sup>

### VIRTUES OF SATGURU

*<sup>2</sup>Sookhan divaeaa dukh dookhan kataeaa,  
ar baen ke bajaee te mohaeaa sabh loke ke.*

The Satguru grants all comforts to his devotees. He delivers the disciples from all distresses and offences. The devotee thus feels free from all of his internal and external vices. The Satguru plays music on his flute as well. Gurbani states-

**Baen bajaavai godhan charai,**

P-988

He plays the flute and herds the cows.

He fascinates every one in the world. Everyone admires him.

*Dootan dalaeeaa ghat ghaat kae ramaeeaa.  
Subh mag jo dekhaeeaa te sahaeeaa parlok ke.*

The Satguru crushes the evils and the satans who are continuously harming the people internally and externally. He is omnipresent and shows right path to the disciples. The disciples follow the path shown by the Guru. They shun all harmful activities and follow the Guru's advice religiously. In return the Satguru protects them in this as well as the next world.

*Kaal ke rakhaeeaa mahan jaal ke jalaeeaa,*

*chaar vathh ke devaeaaa te hanaeaaa deen soke ke.*

Satguru protects the disciples from the effect of the angel of death. He does not allow his disciples to get trapped in the net of the illusion of the power of Maya. He is the granter of faith, wealth and fulfiller of all the desires of the devotees. Gurbani states-

**Dharam arath ar kaam mokh daetae nehee baar.**

P-816

He does not hesitate to bless the disciples with Dharmic faith, wealth, fulfilling all wishes and granting liberation.

*Mohan ghanaaaa ras raas ke machaeaaa,*

*Gopi ichh ke pujaeaaa jasa singh jaeaaa mokhe de.*

The facial glamour of the Satguru infatuates everyone. In the form of lord krishna he enjoyed and played with gopikas. Guru Gobind Singh ji has stated this fact in Dasam granth sahib as--

**Jab aae hai kaatik kee rut seetal,  
kahn tabai at hee rasseaaa.  
Sang gopan khael beechaar karieou,  
jo huto bhagwaan maha raseaaa.  
Apavitrان logan ke jih kae,  
pag laagat paap sabhai neceaaa.**

D.G. P-310

When it was early winter and the month of kartik, the romantic krishna well known everywhere, made up his mind to play with gopikas. As soon as the sinners touch his feet, all their sins are at once washed off.

Lord Krishna organised Ras Lilla-enjoyed company of milk-maid damsels and fulfilled the desires of gopikas.

The same lord has now appeared as Satguru Ram Singh in the family of Jassa Singh; He is blessing the people with the name of the lord and putting them on the right path to cross the ocean of worldly affairs.

### SOLE DEPENDENCE

After marriage the woman is called a fortunate wife (*Suhagan*). She surrenders her mind, heart and body to her husband to become the happy bride. Thereafter she detaches herself from rest of the world. Even her name gets changed and it proves her to be belonging to someone.

Similarly a devotee after initiation by the Guru surrenders all that he has to the Guru to become his blessed disciple. He has to then repose firm faith in the Guru and not divert his attention towards anyone else. Like the fortunate married woman his identity too gets linked with his Guru and he is called a *suhagan* ie the women whose husband is alive. Gurbani states for such suhagans as-

**Jinha naao suhaagane tinaa jhaak na hore.**

P-1384

Those who are known as happy soul brides, do not look to others.

Sant Jioon<sup>3</sup> Singh of Sarahali was one such a blessed soul who had full faith in Satguru Ram Singh ji. He left his village for some work. When he reached on the banks of a canal, he remembered Satguru Ram Singh ji, heaved a sigh and wished for his glimpses. Satguru ji instantaneously appeared there and solaced Jioon Singh. He had no wish for anyone other than Satguru Ram Singh ji.

**Jae kar doojaa deekhadae jan Naanak kadhi dichani.**

P-1318

If they (eyes) gaze upon something else, O servant  
Nanak, they ought to be gouged out

The Gurbani has strictly refrained the gursikhs from looking towards anyone else than the Guru. The Namdhari devotees rigidly followed the orders of the Satguru. I would like to cite some important instances in this regard.

There was one Baba Sahib Singh in village Lohgarh. What to talk of attending anyother programme he did not even attend the Kirtan programme of Sant ji of Mastuana. Baba Sahib Singh said, "He would not attend even kirtan programme of anyone else except the holy congregation of Satguru Ram Singh ji."

Satguru Ram Singh ji once stopped over at village Muthada. He blessed Vajira blacksmith with Naam. He became his devotee. He discussed with his friend Dial a jat by class and told him that he had been blessed with Gurmantar by Satguru Ram Singh. On his next visit Dial a smoker, met satguru ji, who asked him to bathe in the village pond along with his clothes. Dial followed the commands of Satguru ji and got blessed by Gurmantar. He was named Dial Singh. He too became a staunch devotee.

From here Satguru ji went to village Dhuleta. Satguru ji enquired if there was any family of bards (*Marasee*) here. He came to know about two boys grazing goats. They were called one of the boys Dittu came to Satguru ji who asked him to sing a few lines of any poem. The boy first expressed his ignorance and pleaded that he does not remember anything. However he later on uttered the following line of a poetry-

*Jaa ke ram dhani taa ko kahe ki kamee.*

Satguru Ram Singh ji was pleased at this. He acclaimed the boy. Till then only Satguru ji knew that his initial name was Ram Dhan. The boy's utterance also meant-why should anyone have dearth of anything who has the coverage of Ram Dhan.

Satguru Ram Singh ji blessed him with Gurmantar changed his name to Gurdit Singh<sup>4</sup> and sent him to Amritsar to learn music. With the blessings of Satguru Ram Singh ji, Gurdit Singh became a top class musician. Satguru Ram Singh ji used to call him Mardana. Because either Mardana consented for cremation or this Gurdit Singh.

Later on during the period of Satguru Hari Singh ji it was decided that only those who have been baptised with Amrit would sing in Namdhari congregations. Gurdit Singh requested Satguru Hari Singh ji, "Kindly ensure the sanctity of Amrit. I should die at Amritsar or at Sri Bhaini Sahib. If I die amongst Muslims they would burry me." His wish was granted. He expired at Amritsar and he was cremated in my presence.

The Satguru raises the moral level of his devotees so much that they stop caring for anything else except the love for the Guru. Once they get initiated they do not get allured even by anyone's miracles. When they stop gazing at others then only they become true devotees and gursikhs.

In the Hola Mohalla celebration at village chak No. 45 in 1966 Bikarmi corresponding to 1910 AD, many bard singers reached there. Many of them were smokers and alcohol edicts. To get rid of such persons sadh sangat

decided to get their thumb impression on an undertaking that they were ready to be cremated as per sikh customs. Many of them did not agree and went away. Only a few concented to be cremated after their death. In spite of having been excommunicated from Namdhari sangat, they honoured their previous commitments in Sadh Sangat. Some of them never sang in any other congregation thereafter.

Thus the happy soul brides ie gursikhs never look to any one else than the Satguru.

There was an other bard Fattu. He too was excommunicated from Namdhari Sangat. He came back to his village and had an attack of cholera. He was on death bed. His sons and others requested him to drink wine so that he could be cured and saved. Fattu refused to drink wine as he had vowed in Sadh Sangat not to drink. He preferred to die rather than break his commitment in Sadh Sangat. This was the status of a bard, who had been excommunicated from Sadh Sangat.

Now a days however, we have forgotten our traditions. Many persons giveup their association with Guru and start visiting Muslim sorceres for treatment and listen to their incantations. Their Satguru is supreme. There is none else more powerful than him. However people leave the company of the Guru and start serving his lowest level servants. Bhai Gurdas has described the status of such persons in his var as under-

*Satigur saahib chhadi kai manamoukh  
hoi banday daa bandaa.  
Houkamee bandaa hoi kai nit outh*

*jaai salaam karandaa.*

Var-15/4

Manmukh, the mind oriented, leaving away the Trueguru Lord, becomes slave of man. Becoming errand boy of man he goes daily to salute him.

This is because they lack faith in the Guru.

### THE UNDERWEARS

One of the code of conducts prescribed by Guru Gobind Singh ji is the underwear (*kachhehra*). Satguru ji had approved a specific design for this. The length of the leg hole should be slightly above the knee cap. The knee cap should not be covered. Again the colour of the underwear should only be white. Some start wearing underwears of different colours. This is not acceptable in Gursikhi. Even underwears made from trousers are not acceptable because the design and technology of both is different.

Guru Gobind Singh ji had strictly forbidden Sikhs to wear blue or black clothes. In his life time Guru Gobind Singh ji never wore blue or black clothes except when he planned to escape from Muslim cordon as pir of uch.

We read daily in Asa Di Var the following lines-

**Neel Vastar pehar hovih paravaan.  
Malaechh dhaan lae poojihi puraana.  
Abhaakhiaa kaa kuthhaa bakara khaanaa.**

P-472

Wearing blue robes, they seek the approval of the Muslim rulers. Accepting bread from Muslim rulers, they still worship puraanas. They eat the meat of the goats, killed after the Muslim prayers are read over them.

We do follow the third line only for eating meat of a goat killed in the non-Muslim way. However the first two lines which mean-wearing blue clothes and accepting bread from a Muslim is like eating the meat of a goat killed in the Muslim way-we do not bother to adopt. It is thus a serious offence.

Guru Gobind Singh ji after escaping from the cordone of Muslims reached Dhilwan and met Sodhi Kaul<sup>5</sup> Rai Guru ji changed his clothes to white, tore off the black clothes bit by bit and burnt those in fire. He as well changed a line in the Asa Di Var to--

**Neel baster lae kaparrae pharrae  
turk pathhaanee amul geiaa.**

The blue clothes have been torn and the effect of Muslim attire now removed.

There could not be any other better and befitting rejection of wearing blue and black clothes by sikhs.

The world is becoming more and more glamorous. It has become difficult to control the mind and concentrate on Naam and Gurbani. The result is that more and more people are losing faith in religion. The young men especially do not attach any importance to the code of conduct and adopt various short cuts. Under such circumstances we should always seek blessings of the Guru so that our faith in his teachings is strengthened and we are able to fight the negative glamorous trends in the world. Gurbani has stated thus--

**gace bahorr bandee chhorr nirankaar dukhdaaree.  
Karam na jaanaa dharam na jaanaa lobhee mayaa dhaaree.  
Naam pario bhagat govind ka eih raakheho paij hamaaree.**

P-624

The restorer of what was taken away, the liberator from captivity; the formless lord, the destroyer of pain. I do not know about karma and good deeds; I do not know about Dharma and righteous living. I am so greedy, chasing after maya. I go by the name of God's devotee, please, save this honour of yours.

This is how we have to pray to Satguru ji. The devotee having surrendered his mind, soul and body to the Guru has identified himself with the Guru. So he is known in the world by the name of his Guru. If the devotee suffers, then the Guru gets a blame. So the Guru must shield the devotee atleast for the sake of his own name. Again Gurbani substantiates this as--

**Bhagati heen naanak je hoegaa  
taa khasame naao na jaace.**

P-795

without devotional worship, O Nanak, even so, still,  
my masters name does not leave me.

Thus the prayer has to be made with utmost humility.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 06-02-1955.
2. The narration of Satguru Bilas, starts here in continuation to last chapter.
3. For details on Jioon Singh, refer D.S.P.S., Vol-1, P-217.
4. For more details on Gurdit Singh, refer D.S.P.S., Vol-1, P-231.
5. For details refer D.S.P.S., Vol-1, P-73. (tearing of blue robes)

## Updesh-13<sup>1</sup>

Sant Dhian Singh has started the 19th chapter of his book Satguru Bilas with eulogisation of Satguru Ram Singh ji. Satguru Ram Singh ji having analysed the cause of downfall of sikhism, decided to rejuvenate it. For this it was essential to destroy the short comings and evil practices in sikhs and inject new instincts of sacred ancient culture. Dhian Singh states thus-

### THE GENEROUS SATGURU

*Kaadh tumaee mool auo mateerae bael phal phool,  
kiton meen aab kool milae khusee vasaee hai.*

*Tuma* is a bitter fruit and *mateera* is sweat water melon. The creeper of both these fruits is alike, the only difference is that the leaves of *Tuma* (Colocynth) are smaller in size. The colour and shape of both the creepers is however alike. Satguru Ram Singh ji destroyed the roots of *Tuma* from the Namdharis ie He freed them from vices like lust, anger and instilled the virtues of water melon ie truth, complacence, clemency, righteousness, in the hearts of devotees. With this change the devotees became virtuous. Satguru Ram Singh ji brought this change in devotees with the power of Naam. Just as the fish enjoys the pool of water, the Sikhs also enjoyed the bliss of soothing Naam. This provided eternal coolness in the hearts of the Sikhs.

*Mo so je nabood keet janam sood dhian hari,*

*Guru Ram Singh dial saacho mag desae hai.*

Dhian Singh states that Satguru Ram Singh ji blessed the non existent, low cast persons like him, who had almost lost their identity, and put them on the right path.

*Kaadar saadar saer bahadur,*

How does the Satguru look like? He is kaadar-the creator of the world; He loves and respects everyone; He is bold and courageous like the lion in the jungle. When the lion is present in the jungle the herd of deer vanishes from the area. Similarly with the presence of Satguru voluptuary and immoral activities find no place to exist, these flee away.

*Baadar daadar more sahaaee.*

As the cloud helps the rain bird (Babeeha) and the peacock, the Satguru too protects his devotees.

*Saadar yaad karae hoe haadar,*

Any one who remembers the Satguru from the core of his heart and with reverence, he shows his glimpse instantaneously to bless him.

It is impossible to count the devotees to whom the Satguru showed his glimpse and blessed in the hour of his need. Sant Jioon<sup>2</sup> Singh of Sarahali remembered Satguru Ram Singh on the banks of a canal and he appeared there that very instant. Rai Singh<sup>3</sup> remembered the Satguru to save him from the tiger--Satguru Ram Singh ji covered eight hundred miles in an instant and saved Rai Singh.

Satguru Arjan Dev ji while in Amritsar helped Bhai<sup>4</sup>Kataroo in kabul and balanced his weights. There are

numerous such instances. However the Satguru does test the sikhs for their faith. He does expect that his sikhs follow the tenets of belief.

*Saadar yaad karae hoie baadar.  
taa dar chhore sakon kim bhaee.*

Sant Dhian Singh states--How can I leave the company of such a satguru, who responds to the call of his devotee and appears there the same instant to bless him.

*Maadar aadar kaal rekhae.  
tim chaadar hind bahadar paasee.*

The Satguru protects his disciples as a mother protects her child. Satguru Tegh Bahadur ji similarly vowed to protect the Hindus.

What relationship Guru Tegh Bahadur had with Hindus ? He could have enjoyed a king's status comfortably; Still he vowed to redress the grievances of Hindus. Satguru in fact incarnates in human form only to bless the people. For this he has to confront the government of the time. The rulers oppress the people which the Satguru can not bear. Satguru Tegh Bahadur ji sacrificed himself for the cause of Hindus. Guru Gobind Singh ji stated thus in Dasam Granth Sahib--

*Tilak janyu rankhas prabh taakaa.  
keeno bado kaloo meh saakaa.*

D.G. P-54

The Lord protected his glory and discipline (of serving the cause of others) and driven by his this feeling he enacted a great holocaust in this dark age (Kalyuga)

It is a matter, however, of grave concern that the

Hindus today are not evaluating the sacrifice of Guru Tegh Bahadur ji. They have themselves discarded the sacred thread (*Janyu*)\_Tilak, a special mark on the forehead and the *Bodi* lock of hair on the crown of head left after tonsure. Satguru comes for altruism only. He does his job perfectly. He saved the Hindu faith. However the people later on did not honour his unique sacrifice even.

*Raam mrigind saey gunn saager.  
dhian hari sad ke gunn gaaee.*

Dhian Singh states that Satguru Ram Singh is the ocean of virtues, He has come to grant altruism to people. There can be none else greater well wisher of people than Satguru Ram Singh. These qualities can exist only in an incarnation of the Lord. Guru Gobind Singh ji described the figure of the incarnation of primeval lord in Dasam granth sahib as under--

**Kanjalak nain kamboo greevahi katti kehari kunjar gavan.  
Kadli kurank karpoor gat bin akaal dojo kavan.**

D.G. P-131

His eyes are like lotus, neck like conch shell, waist like lion and gait like elephant; legs like banana, swiftness like deer and fragrance like camphor, O non-temporal Lord! who else can be except Thee with such attributes.

If we dispassionately study the prayer of sikhs and compare it with others, then it would be observed that only the disciples of Guru Nanak prayed for the well being of all in the universe. When we pray for all it is not only for human beings but animals, and vegetation as well. The mass prayer of sikhs ends thus-

*"The Sadh Sangat prays-O Lord! May the name of*

*Nanak exalt and all the living beings prosper by your grace."*

This did not only remain a prayer in words, the disciples of Satguru Ram Singh ji put it in practice also. They would not kill even a snake. There was one Jaita Singh in village Ghaneeae. He was a farmer. Sometimes the rats start spoiling the crops. Whereas other farmers used poisonous medicines to kill the rats, Jaita Singh kept water in small pots at various places in the field. His feeling was that the rats do eat something but they do not get water to drink. This was the level of compassion. Gurbani has substantiated this as--

**Satgur Sabhna daa bhalaa manaaiedaa**

P-302

The Trueguru wishes every one well,

Thus the Satguru is the greatest well wisher of the humanity. The sikhs also are bound to follow these instructions. A sikh must never wish evil against anyone. If he does so it adversely affects his stock of virtues. It also becomes a constraint in his faith.

Satguru Ram Singh ji blessed smokers, debauchs, meat eaters and made them saints. There was a sweeper Nathoo of village Sarhali. He was a chain smoker. There was an animal-sahne, in the village. It had large intestines in hind legs full of tallow. He would gather these and eat without baking even. His children had died at tender age. He had one son surviving. He took him to Satguru Ram Singh ji and lay him at his feet. Nathoo sought blessings of Satguru ji on his son for long life. Satguru ji remarked, "Khalsa ji, you would not leave the world now." The boy survived and

Nathoo got initiated with Gurmantar. After initiation with Gurmantar, Nathoo became a noble man, gave up all his bad habits and adopted saintly qualities. So much so that in his forty-fifty years of remaining life he did not go near his wife even. Such was the effect of Gurmantar.

The great non-vegetarian and opium edict Darbara<sup>5</sup> Singh of Rai Kote was transformed to a spiritual saint by one word of Satguru Ram Singh ji. Thus the Trueguru has the powers to convert even the greatest sinner into a perfect saint.

## PROFECIES

Satguru Nanak Dev ji founded sikhism on a solid base. He adopted all the right and proven traditions of the ancient Sanatan Dharam and discarded all the whimsical and superstitious customs which had established its deep roots in people. This has however been the practice that even the good customs at times become corrupt. The cult of the Satguru is absolutely pure. He does not like any type of adultration in it. When such a situation arises He appears on the world scene and enacts the required changes.

Satguru Nanak Dev ji had foreseen that after a period his disciples would get corrupt; they would not follow the tenets of belief. In his conversation with Qazi Rukan Deen at Mecca, he had forecast downfall of his disciples but also declared that he would then reappear and create the khalsa again. This did happen during the period of Satguru Ram Singh ji. Satguru Nanak Dev ji predicted all this in Karni Nama, in Janam Sakhi.

The Rishi Ved Vayas<sup>6</sup> too had predicted that Guru

Nanak would appear in the west of the country in the family of vedis. He would be a Raj Rishi. Satguru Nanak Dev ji condemned the ideas of ascetics abdicating their homes and fleeing to jungles. Guru Nanak Dev ji advised his disciples to stay at home, be with their families the same way as lotus flower remains in water. The Yogi Bhangar Nath did not agree with the change brought in by Guru Nanak. He argued with Guru ji and said,

*Bhaykh autaar udaasi daa vat kiun  
Sansaaree reeti chalaatee.*

Why have you put off yogic garb and attired yourself in a house-hold way?

Guru Nanak replied him as--

*Tayree maan kuchajee aahee.  
Bhanda dhoi N jaation bhaee kouchajay phul sarhaaee.  
Hoi atteet girhasti taji phir ounahu kay  
ghari mangan jaaee.*

Vaar, Pouri 40

O Bhangar Nath, your mother teacher is unmanerly. She has not cleansed the innerself of your body-pot, and your clumsy thoughts have burnt your flower of knowledge which was to become fruit. You while distancing and repudiating house-hold life, go again to those house holders for begging.

Thus I want my disciples to stay back at homes and contemplate on Naam. They would stay in the family and still remain detached. The sikhs touched the spiritual heights, displayed bravery in protecting the poor and established Khalsa Raj as well. Ved Vyas had predicted that they would rule but for a short period. After them rulers would be white faced. They too would rule for a

hundred years only. Guru Gobind Singh ji also had predicted in Sau Sakhi, a hundred years stay of the British.

The other important prediction was the downfall of sikhs after their brief spell of rule. This too had happened. Giani Gian Singh ji has detailed the utterly low and deteriorated level of sikhs<sup>7</sup> in his book Panth Parkash. That would be the time for reappearing of Sat Guru Nanak in the guise of Satguru Ram Singh ji and rejuvenating sikhism. Satguru Ram Singh ji restored the lost tenets of belief and recreated a strong sect which could face the onslaught of the foreign rulers.

All this has already happened Satguru Nanak Dev ji and Satguru Gobind Singh ji had then predicted a golden period when every thing would be available in plenty. The poor and the cow would live happily. The yield of cows milk would increase. The fruit trees would also bear all sorts of fruits in abundance. The Ruby and costly jewels too would be readily available within the reach of the people. This however has yet to happen.

The country would be free from corruption. People would be noble minded. Every one's honour would be fully secure. There would be no place for hypocrites. The wretched persons would be obliterated. The beef eaters would meet their end. The graves would be uprooted. Nobody would worship the graves. The religious people would worship only the primeval lord.

## RELIGIOUS BELIEF

The faith is the only bondage between the Guru and the disciple. Religious faith is highly imperceptible and subtle. The glamour of the world is its greatest enemy.

It distracts the mind and affects the concentration of mind adversely. Man can easily be allured to go astray. So the disciple must continuously and regularly seek the blessings of the Guru for firm faith. Satguru Ram Singh ji had sent a message to all Namdharis to perform as many paaths (recitation of Adi Granth Sahib) as they can. This would not only help them but would be their greatest service to him as well.

Sometimes people are not able to withstand problems in their normal life. They even start cursing their luck and lose faith in the Guru. None can overcome obstructions by lamenting. The holy men resort only in prayers to the Satguru for his blessings. There is nothing which can not be obtained with sincere prayer. Gurbani states thus-

**Jithhai milehi vaddiaaseaa sad khuseaa sad chaa.  
Tin mukh tikae nikalehi jin man sachaa naao.**

P-16

There, where greatness, eternal peace and everlasting joy are bestowed. The faces of those whose minds are attuned to the true name are anointed with the mark of grace.

Those who repose faith in the Guru even in worst situations are commended in heavens also. The disciple must however ensure that he attributes all his achievements to the blessings of the Guru. He must not feel even the slightest of pride. The Guru always guides his disciple to follow the tenets of belief firmly and repose full faith in the Guru.

Namdharis have sided with congress party for sixty years and joined in the struggle for independence. Even now we are supporting them sincerely. However it is a

matter of great concern that none of the books being taught bears any reference to the sacrifices of Namdharis. The congress has utterly ignored Namdharis in every respect and not given any importance. They have themselves taken the credit for all the struggle. They probably do not like any one else's name to be mentioned as it might jeopardize them. This is the height of injustice.

We can not hope for any thing from any one. We must have faith in our Guru and seek his benevolence all the time.

Although the country has attained independence, yet it has not been rejuvenated morally. The bribery and corruption have increased manifolds. The ego and personal vanity too is on the increase. The noble men and loyal citizens are suffering. Leave aside a few top leaders like Pt. Jawahar Lal Nehru and Dr. Rajinder Parsad, many an opportunists and adulators have infiltrated in the government. Such people were servile to the English government. Now they have adorned khadi clothes, caps or turbans to meet their selfish ends. Thus the situation is not healthy.

### YOUNGER GENERATION

Proper and careful grooming of the children is of utmost importance. They are the future of the nation. They have to be prepared to shoulder higher responsibilities. The nourishing of children has to start right from their tender age. The potter makes different types of articles with clay. What ever marks or designs he carves on the pot before backing, becomes permanent and lasting for all time. Similarly what ever education or training is imparted

to the child in tender age becomes permanent. This forms the foundation of the child. One of the most important features to be inculcated amongst the sikh children is knowledge of sikhism. They must learn Gurmukhi so that they can recite Gurbani. Without this knowledge they would not understand anything even in the gurdwara. In the modern times, the type of education being imparted would easily divert the children from the path of sikhism. Their daily morning routine has to be set right by the parents.

The main reason of sikhs deviating from the code of conduct prescribed by Guru Gobind Singh ji is their poor foundation. I feel pained to find the youth disrespecting their hair. Even some of the top preachers have gone astray. A son of Giani Thakur Singh, leader of sikhs is a christian today. Baldev Singh son of Giani Dit Singh has become a christian. Dr. Gurbux Singh the first secretary of Shiromani Gurdwara Prabandhak Committee has become a christian. The sikh youths disrespecting the hair, and falling in sexual activities has become a great cause of concern and embarrassment for elders. The only reason is that they have not been given the required dose of sikhism in their tender age.

Another negative point is the dress of kids. Both the girls and boys are dressed up ostensibly. This affects their mind and thinking adversely. Kids should be dressed up in a very simple way and taught to serve the sadh sangat in gurdwaras. The moto of simple living and high thinking has to be taught to the youngsters by the parents.

The children must be awoken up early in the morning. After bath they must contemplate on Naam for atleast

5-10 minutes and recite Japji Sahib. The mother must relate them stories from sikh history and teach them to respect the elders. The children must be checked against falling in bad company. They must not get proud of the parent's wealth. They should be taught to repose faith in the Guru and seek his benevolence all the time.

The human beings are subjected to errors. We commit numerous errors daily knowingly or unknowingly. We do omit many clauses of the code of conduct. While reciting Gurbani also the errors are unlimited. The Kalyug too plays its role in increasing the errors all the more. Thus the only escape is in seeking blessings of the Guru and sticking to his edicts.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 07-02-1955.
2. For details of Sant Jioon Singh refer D.S.P.S., Vol-1, P-217.
3. For details on Rai Singh refer D.S.P.S., Vol-1, P-164, 188, 214.
4. For Bhai Kataroo refer D.S.P.S., Vol-1, P-193.
5. Darbara Singh--for more details please refer D.S.P.S., Vol-2, P-288.
6. For full salok of Rishi Ved Vyas please refer Lal Eh Rattan, Vol-4, P-127, 128.
7. For deterioration of Sikhi refer D.S.P.S., Vol-1, P-151 and 330.

## Updesh-14<sup>1</sup>

### WELCOME

The Namdhari sadh sangat of Bangkok is highly blessed by the Satguru for their regard and service to sadh sangat. Seth Pritam Singh and other speakers have said a lot to welcome me. The greatest welcome of the Guru is following his orders. The sadh sangat here is engaged in paath recitations and varnis by observing all the principales of ablution and sanctity. This is the greatest reverence to the Satguru. This activity of yours is widely acclaimed in India as well. I also pray to Satguru ji to bless you with courage and continued endeavour to keep this activity going.

Today our managers have made a slight change in the sitting plan of men and women. Earlier there used to be few rows of men around me. However they have replaced these rows of men with women. This has resulted in more commotion, causing mental diversion. Our organisers should bear in mind that the custom and reality are two different things. For proper and congenial environment reality should be given preference. (Utterance) Kehni (ਕਹਨੀ) and Karni (ਕਰਨੀ) (action) are two different activities although their spellings (in punjabi) are almost same. Nothing is achieved by simple utterance. The results are obtained only by actions. In this respect I would like to quote Bhai Gurdas. He says--

**Khaand khaand kahai jhabaa N svaad meethho aavai,  
 Agani agani kahi seet N binaas hai.  
 Baid baid kahi rog mitat N kaaho ko,  
 darab darab kahai koo darabhi N bilaas hai.  
 Chandan chandan kahat pragatei N subaas baas,  
 chand chand kehahi ujeeaaro N pragaas hai.  
 Taisay giaan gosati kahat N rahat paavai,  
 Karanee pradhaan bhaan udati akaas hai.**

Kabit 437

No action but repeated utterances are futile. Repeatedly saying sugar, the tongue is unable to experience sweet taste, nor shivering with cold can stop by saying fire! fire! No ailment can be cured by repeated utterance of doctor! doctor! Nor can anyone enjoy the luxuries that money buys just by saying money! money! Just as saying sandal-wood, sandal-wood! The fragrance of sandal-wood cannot spread, nor can radiance of the moon light be experienced by repeatedly saying moon! moon! Unless the moon rises. Similarly, just listening to the holy sermons and discourses none can acquire the divine life-style and code of conduct. The most fundamental need is to practice the lessons in actual life. So the meditation of the Guru's blessed Naam simran, enlightens the soul as light of the rising of sun in the sky.

Thus in all our activities emphasis should be laid on action only. Here in this foreign country all the punjabis should live amicably. Each one should feel concern about the problems of the other. Jointly follow the teachings of the Guru contemplate on Naam and recite Gurbani. This only would smoothen your happy living.

### **BLESSINGS OF THE GURU**

All our contemplation on Naam and recitation of

Gurbani gets fructified if we are able to obtain the pleasure of the Guru. The Guru is pleased only when a disciple follows the code of conduct both out-wardly and inwardly religiously, Satguru Ram Singh ji once remarked, *"The out-ward code of conduct is only a check, the one who follows my edicts, contemplates on Naam and recites Gurbani, although physically miles away yet is nearest to my heart. Also the one who may be physically moving around me but does not contemplate on Naam is actually miles away from me."*

With the grace of Satguru ji you are following the rules of ablution, taking early bath and contemplating on the name of the lord. This is a great blessing. Both the ladies and gents should continue this programme whole heartedly.

Maintaining faith in the Guru is very important. The glamour of the world affects the concentration of mind. Even elderly persons like Baba Jawahar Singh were perturbed when Satguru Ram Singh ji said that the name of the lord is only husk<sup>2</sup>. He could not understand the mystry of Satguru ji's statement.

This Baba Jawahar Singh was a suba deported alongwith Satguru ji. Satguru Ram Singh ji held him in high esteem. The olden system was to respect the teacher, the saint who blessed the one with Amrit or Naam. When Satguru Ram Singh ji founded the Namdhari panth, he was baptised by Baba Jawahar Singh ji. So Satguru Ram Singh ji held Baba Jawahar Singh in high esteem. He had a long flowing beared. He would hold his beared with both hands folded and plead Satguru Ram Singh ji to pardon a guilty. He could thus get any one exonerated of his sins by Satguru

ji. Such a senior person even could not understand the mystery of Satguru ji.

After a few days the government asked Satguru Ram Singh ji to nominate his successor. Satguru ji held a meeting with all the subas to find a solution. The subas gave different opinions of forming a committee or a trust. Suba Kahn Singh differed from all of them and suggested the nomination of Budh Singh the younger brother of Satguru ji. He advocated that only he was the befitting nominee who could continue the operations at Sri Bhaini sahib smoothly and successfully. Satguru ji agreed with this suggestion. Other subas including Baba Jawahar Singh did not relish the idea and regarded this as a family affair.

Thus maintaining faith in the Guru's doctrine is not possible without his blessings. So we should never feel proud of our actions.

Action must always be attached the highest importance. We must try to implement the teachings of Gurbani in our life. Simple reading would not take us anywhere. Firm faith in the Guru and his teachings is the essence of Gursikhi. This must not be allowed to shatter on trifles.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 16-10-1955.
2. Refer D.S.P.S. Vol-2, P-210.

## Updesh-15<sup>1</sup>

### BABA JASSA SINGH

Baba Jassa Singh the father of Satguru Ram Singh ji lived in village Raneea. He was a close associate of Saint, Mansa Ram and used to meditate on Mantra-'Ram'. Later on he was baptised with Amrit by Satguru Ram Singh ji. On the eve of leaving for foreign countries Satguru Ram Singh ji asked the wish if any of Baba Jassa Singh. Baba Jassa Singh then expressed his wishes as under--

i) You (Satguru ji) should be by my bedside at the time of my death.

ii) I should not die during Panchka.

In olden days there was a whim that if any body died during panchka, then it would be regarded as inauspicious.

iii) I should be cremated by the side of Baba Mansa Ram.

### BABA MANSA RAM

Baba Mansa Ram was a holy personality of village Raneea. He was a close friend of Baba Jassa Singh. Baba Mansa Ram developed leprosy on hands. He started serving the cows. He would drive the cows not with a stick but used only a towel. With this sincere labour and devotion he got cured of leprosy. He had his residence at Raneea which also had the room in which Satguru

Ram Singh ji was born.

Baba Mansa Ram was a great spiritual personality. He was extremely devoted to the service of cow. He had grown special fodder for cows and stocked in chaffs. Once the area suffered severe drought. Some thieves then tried to steal the fodder kept for the cows by Baba Mansa Ram. They stacked it but the moment they moved with the fodder they became blind. However when they unloaded the stack, they instantaneously regained eye sight. They kept on trying to carry the fodder whole night but did not succeed in stealing it. The next morning Baba Mansa Ram ji told them that this had been specially reserved for the cows. In case they needed it they could have requested for it.

Baba Mansa Ram ji used to visit Baba Sahib Singh ji Bedi at Una. Baba Sahib Singh too was an elevated spiritual soul. Before the birth of Satguru Ram Singh ji, Baba Sahib Singh ji asked Baba Mansa Ram ji to henceforth stay at his village only as a great divine soul is going to appear there shortly. Baba Mansa Ram ji expired after the birth of Satguru Ram Singh ji.

### JIOON SINGH UDASSI

He was an Udassi Sadhu. He used to play on a fiddle like musical instrument and lead the procession of the goddess. One day he under-went a strange mental change. He burnt his musical instrument in the oven and left the company of Sadhus for good. He learnt about an elevated spiritual personality in the village *Kale Ki Dubal*. This saint had engaged himself in the meditation of the lord all the time. He lived in a thatched hut. The villagers

would fill up a pitcher with water and leave the meals in the hut daily. No one was otherwise allowed to enter his premises.

Jioon Singh got impressed by this saint and he approached him for his blessings. Sant ji first warned him that it was a very difficult path he was choosing. Here one has to kill all his ambitions, detach himself from the glamour of the world and live a secluded life. It is like embracing death while living. So he should reconsider his decision. Jioon Singh agreed to all the conditions and vowed to except death while still alive. On persistance of Jioon Singh, Sant ji blessed him with Gurmantar. Sant ji advised Jioon Singh to soften a portion of land, sit with legs crossed and contemplate on Gurmantar with every breath.

Jioon Singh then meditated for twenty four years. During this period he had the glimpse of Baba Nihang<sup>2</sup> Singh ji. He felt astonished on the sight of a strange type of person who was neither a saint nor a king. Ultimately while at village Chuni he had Darshan of Baba Nihang Singh ji riding a horse. He was then accompanied by five Singhs. Jioon Singh got impressed. Nihang Singh ji blessed Jioon Singh with Gurmantar and advised him to contemplate on Naam using his tongue. Nihang Singh ji as well advised him to see Satguru Ram Singh ji who was the present Master. Jioon Singh subsequently visited Sri Bhaini Sahib for the blessings of Satguru Ram Singh ji. Satguru ji advised him to contemplate with tongue as the present era is not meant for contemplation with breath. Gurbani substantiates this as-

**Bin jihebaa jo japai hiasie.**

**koee jaanai kaisaa naao.**

P-1256

In the heart, without the tongue if chanted, who knows what sort of Name?

Also do not be allured by any saint how-so-ever powerful he might be and do not meditate on any other name. You contemplate on only this Naam, by oscillating your tongue.

Jioon Singh then started meditating on Naam as advised by Satguru ji. A few more joined in the meditation process. After sometime he attained such a natural state of mind that he forgot all the difference in sweet and salty tastes. Another devotee invited Jioon Singh and his colleagues to dine. The host prepared a sweet dish of rice boiled in milk. By mistake the host added salt instead of sugar in the sweet dish. All the saints enjoyed the salty (sweet) dish without any resentment and came back to their place. After wards the host tasted the sweet dish and felt extremely sorry for the salty taste. He went to the saints to admit his mistake and seek forgiveness. Jioon Singh consoled him and regarded all this as the will of Lord. This is a high state of mind. Gurbani has also substantiated this as-

**Rass kass saadaa baharaa sachee vadiaaceai**

P-951

You are beyond sweet and salty flavours; True is your glorious greatness.

The saints lose all tastes at a stage. In fact the glamour of the world even does not influence them. Gurbani further adds-

**Raam Rass peean rae.  
jih rass bisar gaie rass aour.**

P-337

I drink in the sublime essence of the lord with the  
taste of this essence I have forgotten all other tastes.

The continued meditation turns the attention of the devotee from the material world. Jioon Singh over a period reached a state when he would set up the (Asan) seat for Satguru ji while listening to the kirtan. He would as well perform the services of fly whisk (Chauri) as if Satguru ji was really sitting on his seat.

He was doing so because he was able to see the glimpse of Satguru ji. This was the level of his faith in Satguru Ram Singh ji.

One day the kirtan of Asa Di Var was being performed at village chuni. Hira Singh the uncle of Agam Singh of Gobindgarh was playing on tabla and his father on saranda. They were fortunate to see the glimpse of Satguru Ram Singh, who came there and sat on his seat. Hira Singh went into trance & forgot to play on tabla. Sant Jioon Singh who always had darshan of Satguru Ram Singh ji smiled and asked Hira Singh, "what has happened."

Hira Singh replied, "Satguru Ram Singh ji came here, sat on his seat and then said that he was on his way to Bhaini Sahib as Baba Jassa Singh was at his last breath."

Immediately a man was sent to Bhaini Sahib to establish the truth. The distance between Chuni and Bhaini Sahib is 20 kose. It was found that Baba Jassa Singh ji had breathed his last on that day.

Satguru ji had staged this act only to prove that he

had stuck to his promise with Baba Jassa Singh for being by his side at his last moment. Although physically Satguru ji did not reach there, but in his subtle form he fulfilled his promise and at the same time made it publically known as well.

Next day the local villagers wanted the cremation to be done in the crematorium but Satguru Hari Singh ji wanted it at the Ram Sarover. While this discussion was in progress the then Mahant of Baba Mansa Ram's shrine requested the cremation to be done near the tomb of Baba Mansa Ram. This is how all the last wishes of Baba Jassa Singh were fulfilled.

#### UTTERANCES OF SAINTS ARE IMMUTABLE

The utterances of the Satguru, the Saints and spiritually elevated souls are immutable. None can change these even slightly. Rishi Beas ji had prophesied about the incarnation of Guru Nanak<sup>3</sup> Dev ji in Punjab. He had predicted that his name would be Nanak and he would lead a saintly life. He also predicted a short reign by the disciples of Nanak to be followed by the rule of white complexioned people for one hundred years. All this has already happened as forecast.

Guru Gobind Singh ji too had predicted one hundred years of rule by the English. Just as a scientist looks through a telescope and sees many things not seen by naked eye, the spiritually elevated souls can look through the time and space and forecast events yet to happen. There are numerous such examples in ancient Indian history. When the system of writing was not in vogue people committed the Vedas to heart and remembered for a long time.

Our great Rishis had meditated deeply for years and undergone penance to achieve spiritual heights. Rishi Balmeek<sup>4</sup> was a way-side robber. He happened to meet saints who transformed his life and made him a great Rishi. He could create Ramayna ten thousand years before the birth of lord Rama.

The present day scientific advancements have however changed the mindset of the people. They have no faith in spiritualism. They do not attach reverence even to the incarnations. To delude the common man the modern intelligentsia has named all the ancient history as mythology ie there is no reality in the stories.

I am here reminded of a small story. A rich man attended the exegesis on Ramayan. When he learnt that Hanuman ji had lifted the hillock, he said it is all an exaggerated boast. A devotee too was sitting by his side, who did not like the comments of the rich man. After the programme the rich man purchased two sugarcane and called for a porter. The devotee who was seeing all this, then came to the rich man and apologised for his comments and said, 'A man who can not lift even two sugarcane, how could he believe Hanuman ji having lifted the hillock.'

Today we consider ourselves only to be the most intelligent and knowledgeable in all fields. We know nothing about our past but are ready to pass our verdict. We have now started believing that the Guru did not exist before 1469 AD the birth of Guru Nanak and ceased to exist after 1708 AD the miraculous disappearance of Guru Gobind Singh. We do not regard even the Gurbani to be an eternal truth beyond a certain limit.

We have become extremely self-willed and slave of the

modern glamour of the world. We do like to learn from reputed teachers on a subject but not on spiritualism from a highly elevated soul.

### CONCERN FOR DEVOTEES

Spiritualism too is a science but not taught in modern universities. It is based on different fundamental and theories, which do not match fully with the modern scientific systems. No knowledge can flourish and advance without a teacher. The spiritualism not being a subject in modern universities, its teachers can not be produced there. Spiritualism also can not advance without a teacher. For fulfilling this requirement the primeval lord had established a system of incarnating in human form.

In human form a specific relationship is established between the lord and the disciple. As this relationship advances further it becomes more strong. The separation then becomes unbearable.

Too long a separation sometimes may dishearten the devotee also. There was one Sujan Singh. He started contemplating on Naam. Having not achieved anything soon, he got disheartened and adopted the old routine again. One day he happened to see the dramatisation of Raas Lila of Lord Krishna. The Lord fulfills the wishes of devotees and enjoys their company also. In the Raas Lila the scene of Lord Krishna's sudden vanishing was being played. Guru Gobind Singh ji had stated the reason of Lord's vanishing as-

**Jabai krishna sang gopeean karee manukhee baan.  
Sabh gopee taba yaou lakhayo bhayo basya bhagvaan.**

D.G. P-315

When Krishna behaved with the Gopikas like a man, then all the Gopikas believed in their mind that they have subdued lord krishna.

Realising the pride of the Gopikas that they had deluded the lord, He vanished from the scene of Raas Lila. The Gopikas then suffered separation of the lord. They begged him to reappear and tried all tricks but failed. This state of the mind of the Gopikas has been described in Dasam Granth Sahib as--

Kaana biyoga ko maan badhoo barija  
dolat hai bana beech devaanee.  
Koonjana jio kuralaat phirai tiba jaa  
jiha jaa kachhu khaana na paanee.  
Eaka girai murjhaaei dharaa para  
eaka autthe keh kai eiha baanee.  
Neha badhaaei mahaa hama so kata  
jaata bhayo bhagvaan gumaanee.

D.G. P-316

The women of Birja have become mad in his separation and are wandering in the forest like the crying and wandering crane; they are not conscious of eating and drinking; Some one drops and falls down on the ground and some one gets up saying where was that proud Krishna, enjoying ever increasing love with us, has gone ?

Tulsi Dass has also stated the infatuation of Gopikas. They embrace the trees and ask them the where-abouts of Krishna. Having employed all the techniques and failed they thought that the lord has maximum affection for his staunch devotees. So they said, "O Lord kindly appear for the sake of devotees of Satyayug." The Lord having not appeared, they requested him to appear for the sake of the devotees of Treta and Duapar. Still having not appeared

they prayed him to appear for the sake of devotees of Kalyug.

Gurbani has also substantiated that--

**Sabb ko taerai vas agam agocharaa.  
Too bhagataa kai vas bhagataa taan taera.**

P-962

Everyone is under your power, O in-accessible, unfathomable lord. You are under the control of your devotees, you are the strength of your devotees.

The saint Ravidas has also stated as--

**Jo ham baandhhae moh faas  
hum praem bandhan tum badhhae.  
Apanae chhootan ko jattan karahu hum  
chhootae tum aaraadhhae.**

P-658

If I am bound by the noose of emotional attachment then I shall bind you Lord, with the bonds of love. Go ahead and try to escape, Lord; I have escaped by worshipping and adoring you.

This is the lasting bondage between the lord and the devotee. Thus when the Gopikas prayed for the devotees of Kalyug, the lord immediately appeared there. The Gopikas being highly perplexed requested the lord reasons for ignoring the devotees of all other yugs but not the Kalyug. The lord Krishna clarified that worshipping in the previous three yugs was not too difficult a task. However worshipping in Kalyug would require much more courage and endurance. So the devotees of Kalyug would be superior. Sant Sujan Singh having seen this got encouraged and again started meditating on Naam and then attained spiritual heights.

The Lord thus always streamlines the path of his devotees and keeps them encouraged through various feats to follow the path of righteousness.

### KARAN AND ARJUN

The lord is always supreme. How so ever knowledgeable the devotee might become, he can not be at par with the lord. During Mahabharata Arjun and Karan were engaged in a severe fight. Karan shot an arrow in the chariot of Arjun which was pushed fifteen steps backwards. However when Arjun shot then Karan's chariot fell seventy steps back wards. The Lord Krishna did not comment on the action of Arjuna, but on the action of Karan he remarked, "Bravo ! Blessed are your parents Karan." Having been repeated this twice, thrice Arjun raised an objection, "Lord, Karan pushes my chariot back only fifteen steps where as I push his chariot back by seventy steps, still you are commending Karan." Arjun did not know the mystery. To satisfy his devotee Krishn ji said, "Your chariot is loaded with the weight of three worlds, still Karan pushes it back by fifteen steps. Thus Karan is a greater warrior."

In the present day environments the crimes and sins have increased to an abnormal level. Righteousness and honesty are very rare. People adopt short cuts and hence corruption is also on the increase. Because of all these undesirable activities the weight of sins has increased too much, with the result even the sincere and right thinking persons are not able to withstand the negative pressure. Righteousness has thus scummed to the pressure of falsehood. People are becoming more and more agonistic and drifting towards atheism. It is only with the special grace

of the Satguru that even in such a deteriorated condition some persons do resort to contemplation on Naam and recite Gurbani. They gather in temples and listen to discourses of some elevated spiritual personalities and thus talk about the existence of the primeval lord.

Some foreign political powers are also exercising their influence in dividing Indians on religious bases. They believe and follow that their principles and belief only were the eternal truth. This however is not the case. There is a fundamental difference in the religious concepts of the people in east and west. The English have now divided even the Hindus and Sikhs as two different nationalities. Such negative actions have always very deep effects.

I would therefore like to emphasise on all the Indians living here to be cautious against negative forces and live unitedly. In this world the police apprehends only those who make mischiefs, steal, commit dacoity and adultery etc. Similarly in the next world also only those who commit irregularities, do not contemplate on Naam, do not read Gurbani, do not return the loans and break promises are hauled up and taken to task. So be careful.

### HONEST LIVING

At Gujranwala there lived Teja Singh a businessman. He had taken huge loans for his business but had suffered heavy losses. The lenders pressurised Teja Singh for the return of loan, but he had nothing to pay them. One day Teja Singh played a trick. He cut his pocket himself and declared that he was coming to return the loan but his pocket got picked on the way. That gave him relief but he told the truth to me. I asked him what was his intention.

He said, "My lord, I am the disciple of Satguru Ram Singh; I want to return every penny of loan." I encouraged him and patted him for success. He ultimately reached Hyderabad where he started a small business. In a short period he became capable of returning partial loan. He went to Gujranwala and returned part of the loan and took clearance from the lenders. Thereafter his business flourished so he paid the balance amount as well. This was the result of his sincere intention and blessings of the Guru. He later donated twenty thousand Rupees for the langar at Sri Bhaini Sahib. Anyone who suffers a loss and seeks blessings of the Satguru is positively helped.

I would also advise all of you to spend your money economically and intelligently. Do not enter into competition with others and over spend. Save the money as much as you can. You must use this money for charity also. Do help the poor. Raise their standard as much as you can. Help the people affected in floods with such gesture your wealth also increases.



**Notes**

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 19-10-1955.
2. The real name of Baba Nihang Singh was Kahn Singh. Since he used to attire as a Nihang Singh, He was called as Baba Nihang Singh also.
3. For detail of Rishi Ved Beas's prediction refer Lal Eh Rattan Vol-4, P-126
4. For details on Balmeek refer D.S.P.S. Vol-1, P-193.

## Updesh-16<sup>1</sup>

### TELEVISION

Being slightly indisposed today I would not be able to serve you for long. An important issue has however been brought to my notice, on which I would like to say something. I have learnt that some of you have purchased television sets. Although the intention of everyone might be different still some of you would have purchased for seeing movies more conveniently. It may be at home or in the cinema hall, the nature of vulgarity does not change, in fact it expands its field. In the picture hall only one of you may go but at home you are joined by all the family members.

Ealier you had a radio at home. Then you were only listening to obnoxious songs. This adversity has now increased many folds and you will now see pictures as well. This would adversely affect your concentration of mind.

On the path of truthfulness, high moral character and concentration of mind are the essential requisites. The glamour of the world and the company of amoral people, all the more adversely affect the concentration of the mind. The arrival TV sets at home would further boost this adversity.

I would therefore advise you all to use it judiciously.

You may watch educational programmes. However, telecasts which are likely to affect the concentration adversely should better be avoided.

The need of the hour is to increase contemplation on Naam and recitation of Gurbani as much as possible. The present time is to increase virtues and secure the future. Things like T.V. sets would attract every one and thus obstruct attending even the holy congregation.

So all should pay serious attention. Check this problem at the initial stage itself. You all are gracious enough to enjoy the blessings of the Satguru and are devoted to Naam simran. You have to increase it by and by and not reduce it. So seek continued blessings of the Satguru and strive hard to follow righteousness. Each one of you must endeavour to safeguard the children from adverse effects of glamour and T.V.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 21-10-1955.

## Updesh-17<sup>1</sup>

### GURMUKH & VEMUKH

Gurbani has stated thus--

**Gurmukh sukheea manmukh dukheea.  
Gurmukh sanmukh manmukh vemukheea**

P-131

The Gurmukh is happy while the self willed manmukh is sad. The gurmukh turns towards the Guru, and the self willed manmukh turns away from the Guru.

The first type of Gursikhs have been termed as *Gurmukhs*. They always look towards the Guru and act according to his desire and will. In Sikh history Bhai Lehna was a gurmukh who acted and lived according to the will of Guru Nanak. He never objected to or questioned the validity of Guru's order. Whatever the Guru wished he carried out unhesitatingly. Guru Nanak when asked Lehna to go and enjoy his mother. He straight away went home, sucked the breast of his mother and came back. Guru Nanak asked him, "Have you enjoyed your mother?"

Bhai Lehna, "Yes, my Lord."

Guru Nanak, "How did you do it?"

Bhai Lehna, "My Lord, enjoying mother was sucking her breast only."

Bhai Lehna was an unparalleled disciple of Guru Nanak

Dev ji. Bhai Bala while narrating stories of Guru Nanak to Guru Angad ji (formally called Bhai Lehna) said, "Guru ji, when Guru Nanak enacted the sham of eating the dead body then Bhai Budha and I also slipped away." Such stringent tests given by Guru Nanak Dev ji were successfully cleared by Bhai Lehna to attain the status of a *gurmukh*. Second category is termed as *Sanmukh*. A *sanmukh* sikh always keeps his face towards the Satguru and remains present to discharge any responsibility entrusted by the Guru. He turns his back towards any immoral deed. He loves always to enjoy the company of his Guru.

Third category is termed as *manmukh*. They do not care about the orders of the Guru. Even after being baptised with Amrit, the *manmukhs* do not stick to the code of conduct prescribed by the Guru. They do not mind disrespecting one or all the five K's<sup>2</sup>. They do not mind taking meat or drinking alcohol. They become even sensual. They hold their own thinking above everything and follow that only.

They are slaves of their mind and always act according to their own choice. Gurbani has stated thus for a *manmukh*--

**Manimukh aavai manimukh jaavai  
Manimukh firi firi chotaa khaavai.  
Jitanae narak sae manimukh bhogai,  
gurmukh laep N maasaa hae.**

P-1073

The self-willed *manmukh* comes and the self-willed *manimukh* goes. The *manmukh* suffers beatings again and again. The *manmukh* endures as many hells as there are; The *gurmukh* is not even touched by them.

The fourth category is of *vemukhs*-apostates. Those are the disciples who got initiated by the Guru but deviated from the path shown by Him. They even do not mind opposing the Guru to any extent. These types of people have been categorised very poorly. Bhai Gurdas has regarded them to be great cynics who should not be depended upon. They are classified as the greatest criminals, renegades.

The literature has classified six types of homicides as serious crimes. These are killing of girl child, killing of cow, killing of a Brahmin, killing of lineage, non returning of loan and betrayal. All these crimes have been regarded serious. However *vemukh* is equated to one having committed all the six crimes. Gurbani has also stated thus about a *vemukh*.

Satgur tae jo muh faerehl mathbae tin kaalae.  
Andin dukh kamaavadae nit jobae jam jaalae  
Supanai sukh N deakhaneeh bahu chintaa parajaalae.

P-30

Those who turn their faces away from the Trueguru shall have their faces blackened. Night and day they suffer in pain; They see the noose of death always hovering above them. Even in their dreams, they find no peace, they are consumed by the fires of intense anxiety.

What to talk of heavens they do not get a place even in hell. Bhai Gurdas has as well said that It is better to face the lion and get killed than meeting a renegade.

## PORTRAITS OF GURU'S

I have visited many houses and found that people have placed portraits of Gurus on shelves or hung on the walls.

It is good to install these portraits as these keep reminding us about our masters. There are however a few serious omissions. One that the portraits of family members and children have also been placed by the side of the Gurus. This is not right; none can be equated with the Guru. It should be avoided.

Second serious omission I have observed is that the portraits of those who do not recognise Guru Hari Singh as Guru have also been placed alongside of the Gurus. No saint or even a martyr can be equated with the Guru. The portraits of those, who do not regard Guru Hari Singh as Guru, along-side the Guru's portrait is a serious omission. This must be kept in mind and the omissions set right. If you agree to my advice then even my portrait should not be placed along-side Satguru Nanak Dev, Satguru Gobind Singh, Satguru Ram Singh and Satguru Hari Singh ji. It should be placed below their portraits. I would not be pleased to see any violation of my above request.

### BOUNTY OF A SON

The grievances of all the disciples under the refuge of the Satguru, must get redressed. None should remain discontented. I have been reported that five to seven sikhs are agrieved because they do not have a son. The comforts and sufferings of all are according to their deeds in the past. So we must learn to live according to our fortune and be contented with whatever we have.

However, if some one is still unsatisfied then he has all the right to plead to his Guru and seek his benevolence. There is nothing which can not be granted by the Guru.

Whereas there are a few who have not been blessed with a son, there are many who have got more than one. I would therefore request you all that tomorrow morning after the Asa Di Var, you just utter the 'Naam' once and pray to the Satguru to kindly fulfill the wish of those who do not have a son and bless them atleast with one son. This is not a big problem for Satguru. He has all the powers. I am sure those of you who are discontented would soon get their wishes fulfilled.

## GURBANI

The Sadh Sangat of Bangkok is fortunate to enjoy the blessings of Satguru ji. You perform varnis, contemplate on Naam and recite Gurbani regularly. Some of you even keep ablution, maintain chastity and purity of body by using water from the well only. All this is possible only after specific blessings of the Satguru. You are highly commended in India because of these deeds. So you have to continue with this routine whole heartedly and maintain your fair name.

Recitation and singing of Gurbani is essential. Satguru Amar Dass ji has stated about Gurbani in following words.

**Aavoh sikh satguru ke piaaraoh gaavoh sachee baanee.  
Bani ta gavoh guru kaeree baniaa sir baani.  
jin kau naderi karam hovai hirdai tina samaanee.**

P-920

Come, o beloved sikhs of the Trueguru, and sing the true words of his Bani. Sing the Guru's Bani, the supreme word of words. Those who are blessed by the Lord's glance of grace their hearts are imbued with this Bani.

In the above Gurbani, Satguru Amar Dass ji has

inspired all the sikhs to sing and recite only the Gurbani. People used to sing nasty and vulgar songs. Satguru ji has blessed us with Gurbani and desired everyone to sing only this as the whole of it is composed in the reverence and remembrance of the primeval lord. In the above quotation the word 'Naderi' deserves special attention. It means that only the sikhs who had the opportunity of getting the graceful glance of the Satguru could assimilate this Gurbani and implement these words practically in life. The reader of Gurbani gets doubly blessed—firstly because it is uttered by the Satguru who is the incarnate of the primeval lord, secondly that the Satguru has graced the sikhs with his celestial look. Thus the sikhs could understand the hidden meanings of Gurbani.

Another important factor is that you are reciting Gurbani in the name of Satguru Ram Singh ji and not for your selfish motives. Satguru Ram Singh ji had desired all Namdharis to perform as many paaths of Guru Granth Sahib as possible. So you are following the orders of Satguru Ram Singh ji. This has made your deeds all the more virtuous.

Anything put in fire gets burnt, because this is the nature of fire. Similarly anyone who contemplates on Naam or recites Gurbani is bound to be benefitted. Those of you have completed their paaths, should ask for more. The more you recite Gurbani better it would be; so continue with this whole heartedly so that we are able to complete the lot of 1.25 Lakh paaths. We however do not want to force any one to participate in this arduous but noble task. It is the moral responsibility of each Namdhari to endeavour hard for the reappearance of Satguru Ram

Singh ji. So people should come forward willingly and voluntarily to accomplish this noble task.

## ATTACHMENT WITH SATGURU

Satguru is the one who loves his disciples much more than his own kith and kin. In pauri 20 of his var 39, Bhai Gurdas has described the personal relationship of an individual with that of the Satguru. He says thus-

*<sup>3</sup>"The love of father's sister (an aunt) or cousins is not equal to the father's love. Love of the mother cannot be equalled by the love of the children of maternal uncle and mother's sister".*

At the end he says, *"Neither mother & father nor all the gods can be as gracious as the Trueguru. All these relations have been thoroughly tested."*

Saint Kabeer also substantiates this view as--

**Koe kahoo ko nehee sabh daekhee thhok bajaee.**

P-1370

No one belongs to anyone else; I have looked and carefully studied.

Young men must pay more attention towards these facts. At present they are full of energy. All their limbs and organs are functioning well. This is high time for them to devote all the more time in following the orders of the Guru. They must understand that these youthful days would not last long Saint Kabeer states thus--

*As long as the disease of old age has not come to the body, and as long as your voice has not lost its power; O mortal being, vibrate and meditate on the lord of the world.* P-1159

What ever you have to do-now its the best time to do it, otherwise, you shall regret and repent afterwards, and you shall not be carried across the other side.

This is the most important function of this human body. The more you would love your Guru, obey his dictates, the more close you would find yourself to the Guru. Have full faith in your Guru but honour every one else as well. Do not fall into the trap of false friends. Always search for true friends who would not desert you, forsake you when you need them the most. Gurbani has vouchsafed this in following words.

**Naanak kacharriaa so torr dhoodh sajan sant pakiaa,  
Oue jeevandaee vichhurrehi oue mueiaa N jaahee chhorr.  
P-1102**

O' Nanak, break away from the false, the false shall leave you even while you are alive, but the saints shall not forsake you, even when you are dead.

### CHHAJU JI

In Lahore there lived a saint by name Chhaju. He used to work as a labourer with a contractor. He would work very sincerely and faithfully the whole day. At the end of the day when the wages were distributed, the contractor used to retain some amount from the wages of each of the labourers. He used to treat all of them harshly. Chhaju ji would keep standing on one side and wait for his turn. At the end, the contractor used to request Chhaju ji politely to come and take his wages.

The contractor was committing a sin by grabbing a part of the wages of the poor. He had no right to this. After death when his account was being checked by the righteous

judge, it was found to be all black. There was nothing virtuous. When the punishment was going to be pronounced, Chhaju ji also reached there and requested the righteous judge to reconsider as he used to treat Chhaju ji respectfully. The righteous judge could not ignore the request of Chhaju ji and the contractor was pardoned; Gurbani has substantiated this as-

**Jae ko jeeo kehai onaa kau jamm kee talab n hoee.  
P-1328**

Who so-ever shows respect to them is not summoned  
by the messenger of death.

Thus respectful treatment to a saint by the sinner paid him after his death and all his sins got pardoned.

Do not bank upon the so called high ups. Even flattery of a minister would not pay you back appropriately. Come to Sadh Sangat respect the Sadh Sangat as Sadh Sangat. Serve the Sadh Sangat with full humility. Here even your sins get washed off and virtues are stocked. Gurbani Sates-

**Satigur purakh milaee  
avagunn vikenna  
gunn ravaa bali raam jeeo.**

P-773

If only I could meet the Trueguru, the primeval being, discarding my faults and sins, I would chant the Lord's glorious praises.

In the Sadh Sangat our vices are exchanged for virtues. Why therefor, give up the association of the Sadh Sangat and company of the holy.

Sikhs are already in minority. If we do not live unitedly we would only be weakening ourselves. We should not

hate others for their faith. I feel surprised that sikhs happily listen and utter the names of Maulana Abul Kalam Azad, Jawahar Lal Nehru and other political leaders but do not like to listen the name of Satguru Ram Singh ji. There are some on our side also who do not feel happy when others address Adi Granth Sahib ji as Guru Granth Sahib. This is not desirable. These are minor things and should not become a divisive force between sikhs. We must be large hearted. We all are the disciples of same Guru. We all recite same Gurbani. We all contemplate on the same Naam. Then why this difference? In this foreign country not only sikhs but both sikhs and Hindus should live unitedly.

In punjab now language has become an issue. The sikhs love to write Urdu but hate Dev Nagri. Similarly Hindus keep writing in Urdu but do not like Gurmukhi. This is not a positive sign. Religion does not teach this. Everyone needs to be large hearted and avoid all such steps which are divisive in nature. I would advise you all not to give rise to such conflicts here. Both the Hindus and Sikhs must study and respect Hindi and Gurmukhi. You are all learning Siamees here happily and without any problem. So much so that you speak this language at homes as well your children know the local language of this country but do not know Hindi and Punjabi, parents love to speak to their children in siamees but not in their mother tongue Hindi or Punjabi. This is not fair you must pay specific attention towards this important issue and honour your mother tongue.



### Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 22-10-1955.
2. 5k's while creating the Khalsa, Guru Gobind Singh ji baptised the Sikhs with Amrit and prescribed the following 5-k's to be adopted religiously by all
  - i) KESH - To maintain unshown hair.
  - ii) Kangha - Comb of wood.
  - iii) Karra - A steel bangel to be worn in hand.
  - iv) Kirpan - Sword for self protection and also to fight the oppressors.
  - v) Kachhehra - A white coloured underwear of specific design.
3. For full salok of Bhai Gurdass var 39/20 refer D.C.S.P.S. vol-1, P-278.

## Updesh-18<sup>1</sup>

### AT THE PLEASURE OF THE LORD

All the natural operations in the world take place as per the will of the true Lord--The God. He has the powers to turn anything impossible into a reality. This would be clear from the following Gurbani-

**Seehaa baajaa charagaa kuheetaa esanaa khavaalae ghaah.  
Ghaahu khaan tinaa maas khavaalae eachi chalaasee raah.  
Nadeetaa vich tibae daekhaalae thhaalee karae asagaah.  
Keeraa thhaap deae paatisahee lasakar karae suaah.  
Jaetae jee jeevehi lai saahaa jeevaalae taa k asaah.  
Naanak jio jio sachae bhaavai tio tio deae giraah.**

P-144

Tigers, hawks, falcons and eagles-the lord could make them eat grass. And those animals which eat grass, He could make them eat meat. He could make them follow his way of life. He could raise dry land from the rivers and turn the deserts into bottomless oceans. He could appoint a worm as king and reduce an army to ashes. All beings and creatures live by breathing. But he could keep one alive even without the breath. O,Nanak as it pleases the true Lord, He gives us sustenance.

While reciting Gurbani, it is important to keep the subtleties of the text in mind. The words must be pronounced correctly by giving due emphasis to the vowel marks otherwise, wrong pronunciation would change the meanings and the very idea contained in the shabad.

For example, note the word 'jeevehi lai saha'-in the above quoted Gurbani. Many a times people pronounce this as-jeevaalehi saha--This is wrong and utterly changes the meanings of the text. The reader should therefore be careful.

Thus the true Lord can make wonders at his will. Even a man who has lived his destined life can be kept alive indefinitely.

So we have to learn to live happily at the will of the Lord. We can not resist Him. We would have to accept his will at all costs. In case it is destined to get an injury or any other ailment, it would certainly take place at the fixed time. None can stop it. If some one is scheduled to die, he will positively meet his end at the destined time. None can interfere in His will. We must therefore, pray to the Satguru to grant us the strength to abide by his will

### GURSIKHS LIVE TO THE WILL OF THE LORD

The sikh history is full of instances where the *gursikhs* lived happily at the will of the Lord. They welcomed the misfortunes with the same courage as they enjoyed the blessings of the Guru. They maintained equanimity under all situations. In this regard I would like to cite a few of such gursikhs.

#### i) Bhai Bhikhari<sup>2</sup>

He was a devotee of Guru Arjan Dev ji. He was busy preparing for the marriage ceremony of his son. Satguru ji had made him realise that his son would die soon after the marriage. Bhai Bhikhari accepted this as the will of the Satguru. So along with other preparations he got a shroud

also made. After the marriage when the newly wed couple reached home, they were stopped at the gate for certain ceremonies. Just then the boy developed severe colic pain and died. Bhai Bhikhari was still in the same state of mind. He used the already made shroud and completed the last rites of his son. Another gursikh who was watching this asked Bhai Bhikari, "If you knew about the death of your son, you should have asked for his extended life from the Guru?"

Bhai Bhikhari replied, "These perishable things are not to be asked from the Guru. One should seek his blessings and above all his celestial glimpse."

#### ii) Budha Singh<sup>3</sup>

He was blessed with Gurmantar by Satguru Ram Singh ji. He meditated on Naam and achieved high spiritual status. He was a farmer. Once some bad characters beat him severely and stole his crops. Budha Singh neither reacted nor reported to police. Instead he came home, applied bandages to his injuries and lay down. Some villagers reported the matter to an official. Budha Singh was called from his home and asked to narrate the happening. Although with a bandaged body, he did not complain against any one and said the lord had enacted this sham. Everything has happened as per the will of the Lord.

Such was the state of mind of Budha Singh. He saw only the Almighty Lord present every where. Prehlad also had faith in Almighty Lord to be ubiquitous. That is why he was protected. This is the Divine knowledge. Anybody who has mastered this knowledge, sees the glimpse of Almighty Lord in everything. That is the reason even the fire can not harm such a person. This knowledge is superb.

Ordinary human beings can not even dream of it.

iii) Jai Singh

What to talk of olden times even now a days such Gursikhs are available who live according to the will of the Lord. The Satguru is great. He can bless any one and make even the impossible look possible. In village Valtoha there lived a rich farmer, Jai Singh. He was a blessed soul. He had fixed the marriage of his son who was a member of a tug-of-war team. While two days were left for the marriage ceremony the boy expired during a tug-of-war meet. Jai Singh brought his body home; dressed him with the clothes meant for his marriage and the funeral procession started. He forbade everyone to weep or bewail at his home. Everyone must come in a normal way. Such things however are possible only under specific blessings of satguru.

iv) In his book Vairag Shatak, sage Bharathari has described the living of a true saint. The saint always remains busy in contemplation on the name of the lord. He does not bother about meeting his both ends meals even. He eats whatever he has. He says a saint sometimes has cosy bed to sleep upon and sometimes he sleeps on the ground; sometimes he has enough lavish food to eat and sometimes nothing to eat or a little bit of rough food only; Sometimes he is the owner of a vast property and sometimes he has only a torn blanket to cover himself; sometimes he has silken robes to wear and sometimes he is absolutely naked. However a true saint does not feel discomfort in any situation. He has left everything to the will of the lord. He neither rejoices too much nor laments.

v) Although the Satguru is omnipotent and omniscient, still when he comes in form, he does enact some incidences in which he behaves like an ordinary human being. He can neither be burnt by fire nor drowned by waters. All these natural resources are under his control but still he enacts certain feats only to educate human beings. So we have only to request him to bless us to follow the Gurbani fully which states thus--

**Taeraa kecaa meethhaa laagai**

P-394

your actions seem so sweet to me.

**-Jo tiss bhaavai Naanakaa saace gal changee**

P-226

whatever pleases him, O Nanak, that alone is good.

**-Jo too keraih karaaveih suaamee saa masalit paravaan**

P-726

what ever you do or cause to be done, O Lord and master, that outcome is acceptable.

A saint or a true gursikh would happily accept and live to the will of the lord.

Guru Arjan Dev had his control on wind, fire and water; Who could seat him on a hot plate or put him in boiling water? This all was a feat. He himself accepted these so-called atrocities. These could not harm him. Similarly Guru Gobind Singh ji underwent lot of sufferings which he braved happily and in fact thanked the lord for granting him the courage to withstand all of these.

Just see the magnanimity of Guru Gobind Singh. At Chamkaur Sahib during the struggle with the Mughal army Satguru ji shot one arrow and killed ten thousand enemy personel. With second arrow he again killed ten thousand

enemey soldiers. Had he shot a few more the entire Mughal army could have been annihilated. Satguru ji however said to himself that this would not be repeated, the struggle would go on in normal course. He preferred to bear the worst of consequences and live to the will of the lord, but not use his miraculous powers. He wanted to teach the Sikhs that the enemy could be fought even in normal way.

None can understand the mysteries of the Lord. The devotee has therefore only to yield to him and accept everything happily.

### DEVOTIONAL LOVERS OF THE GURU

The sikh history is full of numerous devotional lovers of the Guru, who could not lose sight of the Guru even for a moment. Bhai Nand Lal<sup>4</sup>, a true devotee of Guru Gobind Singh was such a lover. He was a great poet as well who wrote in Persian in the praise of Guru Gobind Singh ji. Some of his writings, which are self explanatory are given here as specimen of his extreme devotion. He says thus in his Ghazal 1.

*A yearning for celestial adoration engendered my existence, otherwise I fancied not the tangibility.*

Yearning for your holy glimpses, O Guru Gobind Singh ji, has brought me in this human form. I had no other desire to take birth. I had no other desire except your Darshan. Again he says,

*How creative is the life passed in his retention.  
Diversely what gain do I have under this blue sky.*

O Guru Gobind Singh, the life spent in your sweet

rememberance is the only period usefully spent. There is otherwise nothing to be gained in this world.

Gurbani has also substantiated this as-

**Khaana peenaa hasanaa baad.  
Jab lag ridai N aavai yaad.**

P-351

How useless are eating, drinking and laughing, if the lord is not cherished in the heart.

In his ghazal 2 he describes another scene. Guru Gobind Singh was basking in the sun after his hair wash. Bhai Nand Lal spotted, some tresses falling on his forehead and stated thus-

*Both the temporal and heavenly worlds are in the halter of the fairy faced benefactor. And both the domains are not worth the price of my friend's one hair.*

ie Both the faith and cosmos, and also both the worlds are in the halter of my fairy faced benefactor. Both the domains are not worth the price of one hair of my friend. He further explained the celestial importance of his above observation and said-

*We can face not even the side long blink of the friend's looks. Enough is for us his one glance which grants us a long life.*

Gurbani has substantiated this view point as--

**Kirpaa kattakhy avaloken keeno,  
daas kaa dookh bidaariou.**

P-681

Gazing upon me with his eye of mercy, He has dispelled the pains of his slave.

Such devotional lovers of the Satguru have totally surrendered themselves to the Guru. For them the pleasure of the Guru and his blessings are the only requirement. They forego even the costliest boons in lieu of the glimpse of the Guru. Bhai Nand Lal ji has very clearly said in his ghazal 30 that the devotional lovers would not buy even a thousand heavens for just half a barley. He further adds,

*My friend my benefactor is the costliest gem, the tears of apathy from eye which flow like pearls can only partially pay for the costliest gem.*

I have witnessed Sant Dhian Singh ji that while narrating the anecdotes of Satguru Ram Singh ji to Satguru Hari Singh ji his tears continued to flow all the time. Such devotional lovers of the Guru reposed faith only in one figure and spent their entire life only in his adoration. Now a days people do not honour devotional love, they are all the time engaged in accumulating more and more money. Nobody's honour is safe. Everyone is selfish and greedy.

The world's big powers are busy in accumulation of more and more dangerous weapons. The only motive of these big powers is to annihilate the world expeditiously.

## MAGNANIMITY OF SATGURU

The Satguru is too vast and deep to be comprehended by ordinary human beings. He does not only belong to the community in which he has incarnated but to the entire world. We however consider him to be belonging only to black or white turbaned sikhs. If he does not belong to the world then he is not Satguru.

Guru Gobind Singh created the khalsa. The word khalsa means pure. Thus the sikhs were absolutely pure and perfect human beings. They were not subjected to lust, greed, anger, vanity and pride. Guru Gobind Singh had defined the khalsa as under--

Jaagat jote japai nis baasar eik binaa mana naik na aanai.  
 Pooran parateet sajai barat gore marhee matt bhool na maanai.  
 Teerath daan daeiaa tapp saanjam eak binaa neha eak pachhaanai.  
 Poorana jote jagai ghate mai taba khaals taahi nakhaals jaanai

D.G. P-712

He is the true Khalsa (sikh) who remembers the ever-awakened light throughout night and day and does not bring anyone else in the mind; he practices his vow with whole hearted affection and does not believe in even by over sight-the graves or Hindu monuments. He does not recognise anyone else except one lord, not even for the bestowal of charities, performance of merciful acts, austerities and restraint on pilgrim stations. The perfect light of the lord illuminates his heart, then consider him as immaculate khalsa.

Thus only the one whose heart is illuminated by the light of the lord and the Satguru resides in his heart can be classified as the perfect khalsa. Mere outward look is of no value till the heart is illuminated. To such a khalsa Guru Gobind Singh ji remarked that he himself resides in such a khalsa. In case a sikh wishes something wrong for others, then he does not remain a khalsa.

Here in this foreign country you should all remain close to each other, live unitedly, help each other in need as much as you can. The way you are all sitting here in Sadh Sangat the same way you should live together in your normal life. Do not lower the greatness of

Satguru. We are deluded to believe that the Satguru belongs only to those who keep unshorn hair or those who wear black turban or those who wear white turban. He belongs to all of you. If he does not belong to all he cannot be called Satguru. When you develop differences amongst you then the prestige of Satguru too is lowered.

While performing supplication the sikhs always pray in the name of Guru Nanak and wish for the prosperity of one and all. In this they never pray for the well being of a particular faction of sikhs but for the entire universe. This prayer thus includes not only the human beings but also the entire creation of the Lord ie goats, cocks and all other animals. Some persons however make this prayer only as a ritual. They do not implement its contents in practice while eating the eggs and flesh of cocks and goats.

We do not appear to have understood even the meanings of word Nanak. If we split this word it becomes-Na-anak. this would mean that Nanak is the one and only one. He has no malice against anyone. He is free from duality and believes in pluarism. He himself is absolute and unrelated, He Himself is also involved and related. Manifesting His powers He fascinates the entire world. Thus He is pervading in everyone. He belongs to everyone and everyone belongs to him. Once we feel that he is all pervading, he exists even in the goat and the cock--Then how do we dare to kill it to meet our lust. If we want to have any relationship with Guru Nanak, then we must not annoy or harm any one. Gurbani also substantiates this view as-

**Jae tau pirccaa the sik hiaao na thhaabee kehee daa.**  
P-1384

If you desire your beloved, then do not break anyone's heart.

The main aim of human life is to contemplate on Naam and commune with the lord. So one must avoid harming and deceiving anyone. Shun vices like adultery and theft.

### THE GREAT INCARNATE

The Satguru is the incarnation of the primeval lord in form. Bhai Gurdas the spiritually enlightened scholar of sikh panth has described the virtues of the Satguru as-

*Rom rom koti brahimaand ko nivaas jaasu, maanas  
aoutaar dhaar daras dikhaaey hai.*

*Jaa kay aoenkaar kai akaar hai naanaa prakaara,  
sree mukh sabad gur sikhanu sounaaey hai.*

*Jag bhog naeebayd jagat bhagat jaahi, asan basan  
gursikhan ladaaey hai.*

*Nigam say khaadi kahat nayt kari, pooran Braham  
gursikhan lakhaaey hai.*

Kabit-35

Supreme Lord, whose each hair supports millions of cosmos, has incarnated as Satguru in human form. The omniprotector Lord who has many forms, appearing as Guru has given sermon to his disciples in person. The God for whose propitiation yogs are performed, food and offerings are made, the same lord takes the form of Guru now coddling his sikhs by distributing food and shelter to his disciples. The supreme creator, whome Sheshnag and others have been calling by innumerable names, now manifests as Guru, showing himself to his devotees.

Such a Satguru has appeared from time to time as Satguru Nanak Dev, Satguru Gobind Singh, Satguru Ram

Singh and Satguru Hari Singh. He has directed all his disciples to contemplate on the name of the lord as there is no other way of escaping in this world. Guru Tegh Bahadur ji had very clearly and firmly directed all sikhs to contemplate in his Bani as--

**Bhai Naasan duraaurati haran kali mai hari ko naam.  
Nisi din jo naanak bhajai safal hoti teh kaam.**

P-1427

In this dark age of Kaliyuga, the name of the lord is the destroyer of fear, the eradicator of evil mindedness. Night and day O Nanak, who ever vibrates and meditates on the lords name, sees all of his works brought to fruition.

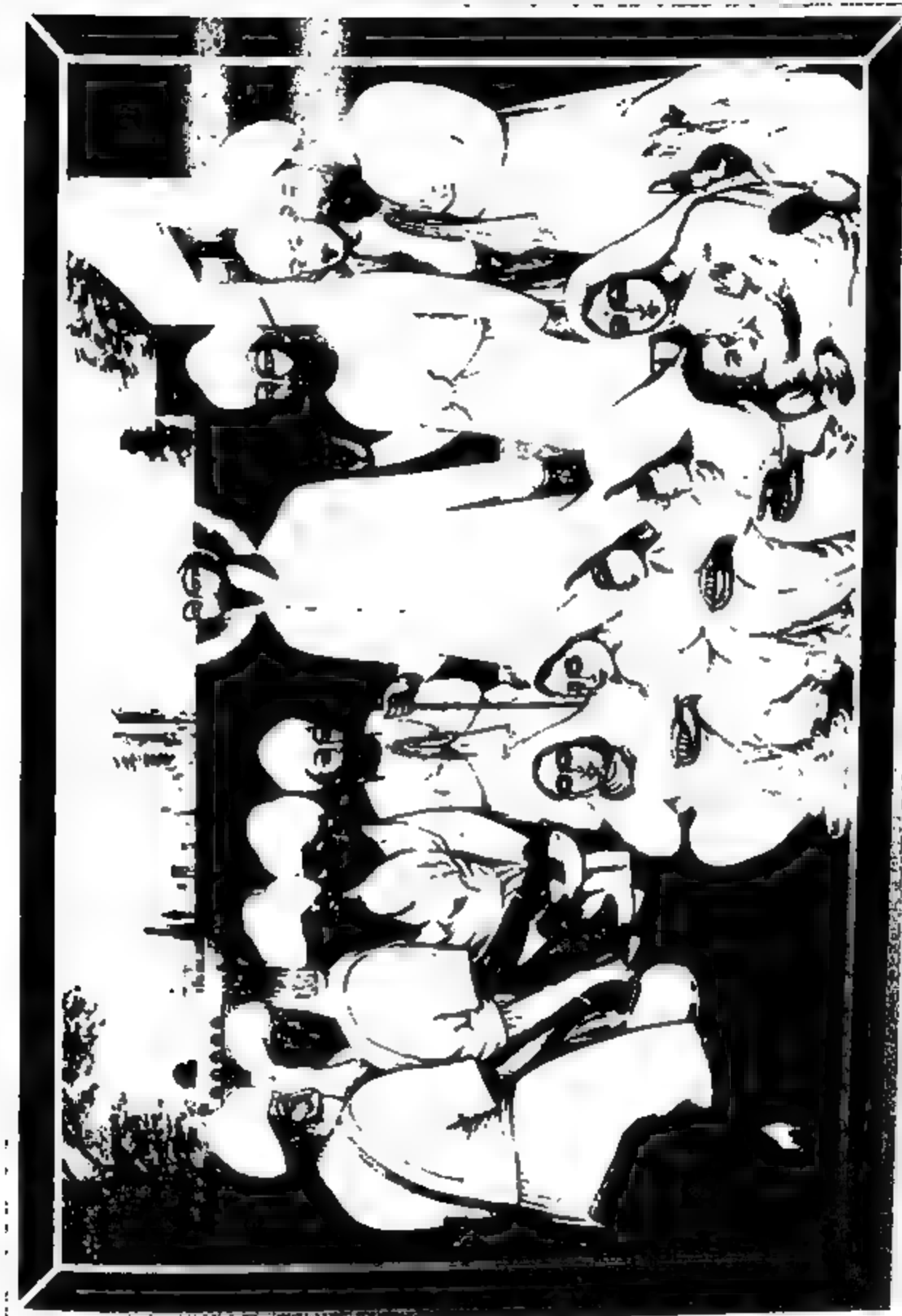
So have full faith in Satguru and follow his dictates religiously. The name of the lord, charity and purity are the three main important characteristics of a *gursikh*. You should never miss any of these. Singing of Gurbani, contemplation on Naam and doling out something in charity would help you a lot. Love every one. Help your poor friends and raise their standard of living as well. Helping the poor is the real service to the Guru.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 23-10-1955.
2. For full details see Discourses of Satguru Partap Singh ji Vol-2, P-15.
3. For full story of Budha Singh refer to Discourses of Satguru Partap Singh Vol-1, P-56.
4. Also refer Discourses of Satguru Partap Singh Vol-1, P-373.

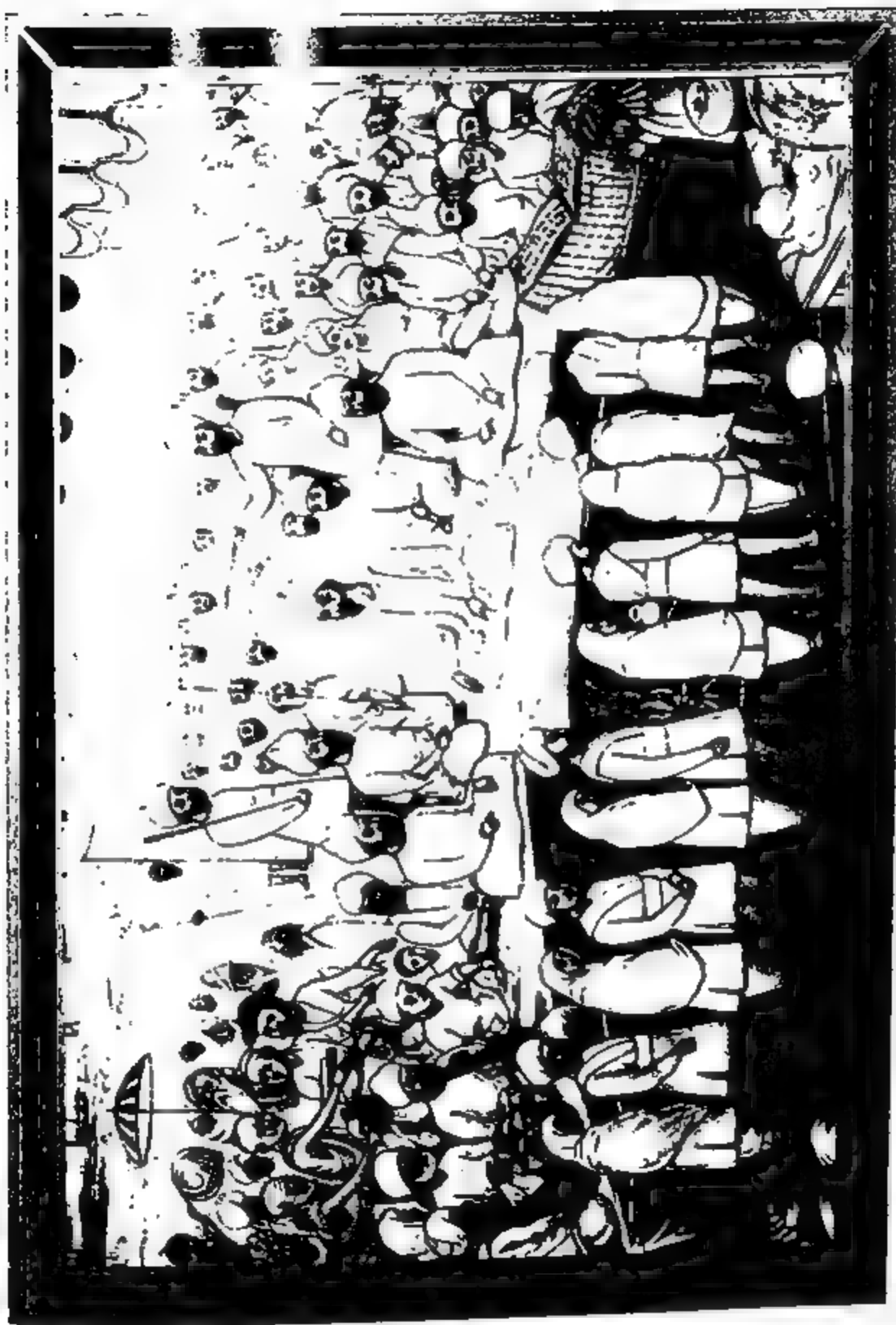
## BAPTISING THE WOMEN



**Satguru Ram Singh Ji baptised the women with  
Amrit (Nectar) on 1st June 1863 at Village SIARH**



## BEGINNING OF ANAND MARYADA



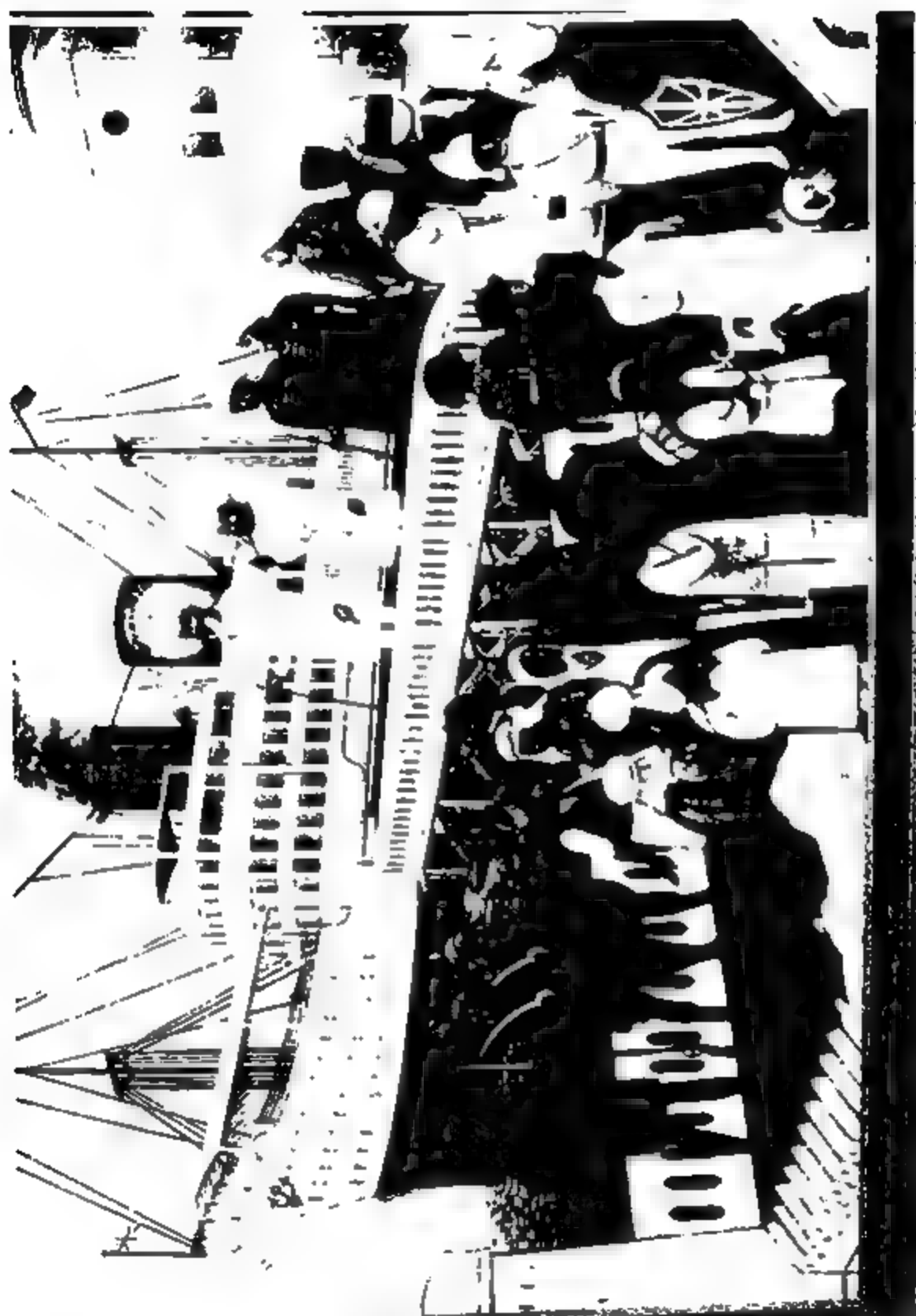
Satguru Ram Singh Ji initiating the sikh's Anand Karaj Maryada by Reciting Scriptures (Lavan) from Sri Adi Granth Sahib Ji on 3rd June 1863 at Village Khote





**Satguru Ram Singh Ji departing from his grief  
stricken devotees at Sri Bhaini Sahib**





**Satguru Ram Singh Ji along with his attendant  
Nano Singh boarding ship at Calcutta**



## Updesh-19<sup>1</sup>

### ABIDE BY THE COMMANDMENTS

The entire Gurbani is commandments of Satgurus for the disciples to abide by religiously. Simply bowing before Guru Granth Sahib ji and outward reverence would not yield anything. Gurbani states thus-

**Sees nivaae kina thhecai jaa  
ridhai kusudhai jaahi.**

P-470

what can be achieved by bowing the head, when the heart is impure.

Thus if we do not act on the order of the Guru and do not implement His teachings, then nothing fruitful would be achieved. This applies not only to the Bani of Guru Granth Sahib but to all other commandments of the Satguru from time to time. It is as well applicable to the commandments of Saguru Ram Singh ji. Mere listening to the commandments would not yield required results. Although it is very difficult to abide by all the orders fully still effort has to be made to follow as many of these as possible. We have also to seek blessings of Satguru ji to enable us follow all his orders. This can be possible only with specific blessings of the Satguru. Gurbani has very clearly advised that any problem in life can be solved by taking shelter under the Guru.

**Jaa ko musakal ati banai dhoe koe n daei.**

**laago hoeae dusamanaa saak bhi bhaj khalaе.  
 Sabho bhajae aasaraa chukai sabh asaraao.  
 chit aavai ous paarabrahm lagai N tatee vao.**

P-70

When you are confronted with terrible hardships, and no one offers you any support; when your friends turn into enemies and even your relatives have deserted you; when all support has given way, and all hope has been lost-if you then come to remember the supreme lord God, even the hot wind shall not touch you.

Gurbani further cites another case as-

**Jae ko hovai dubalaa nang bhukh kee peer.  
 Damarraa palai naa pavai naa ko daevai dheer.  
 Suaarath suao n ko karae naa kichh hovai kaaj.  
 chitt aavai ous paarabreham taa nihachal hovai raaj.**

P-70

If you are weakened by the pains of hunger and poverty, with no money in your pocket and no one giving you any comfort, and no one satisfying your hopes and desires and none of your works accomplished, If you then come to remember the supreme lord God, you shall obtain the eternal kingdom.

Satguru ji has discussed some of the normal problems faced by human beings and offered the easiest and the best solution as well. In the above shabad satguru ji has talked about the internal happiness and contentment and not the usual kingship, because that also involves numerous problems. The real king is the one who has achieved spiritual heights.

Having become king the man starts to accumulate wealth; increase territory; wish to rule over all, have no

rival etc. He starts thinking that everything should happen according to his will only. This however is not possible as this is the prerogative of the primeval lord only. He acts according to his will and thus rules upon heart and soul of everyone. Such a type of thinking crops in the mind only because people do not believe in spiritualism. People have become so much materialistic that they have faith only in modern scientific systems. They have no hesitation to rely upon hypnotism but are not ready to believe that much more is possible to be achieved through spiritualism. Spiritualism is too vast a science, this can take the devotee near the primeval lord. What is required is firm faith and benevolence of the Satguru.

### **HAIL, HAIL O,LORD**

The primeval lord and his name are great. To reach the lord the devotee has to meditate upon his name popularly known as Naam. The Naam has a specific characteristic that anyone who meditates on Naam and enshrines it in his heart, it has the powers to take the devotee to the Lord.

We plan to go somewhere. We leave our home then board a taxi, a bus, a train and an aeroplane to reach the desired destination. Without the help of requisite means it is not possible to reach the destination. Similarly to reach the lord we have to take shelter under the Satguru, get initiated, contemplate on Naam, board the mercy ship of the Satgur and then reach the lord.

People of the world always appreciate and hail the world which is perishable. One should hail the Satguru who would be the means to reach the lord. This is a

journey of the imperishable. Gurubani states-

**Dunee N saalaahi jo mar vannjasee.  
Lokaa N saalaahi jo mar khaak thheeee.  
Vaahu maerae saahibaa vaahu.  
gurmukh sadaa saaleheesai sachaa vaeparavaahu.**

P-755

Do not praise the world, it shall simply pass away.  
Do not praise other people they shall die and turn  
to dust. Waaho ! Waaho ! Hail, Hail to my Lord and  
Master. As Gurmukhs, forever praise the one who  
is forever true, independent and carefree.

The Lord, Master, Satguru is alone worth all the praise.  
So he only should be praised all the time. Whatever we  
see around us is all perishable. Even the governments are  
subjected to change. Today Pt. Jawahar Lal Nehru is the  
Prime Minister, tomorrow some one else wins election and  
becomes Prime Minister. None would remain in a position  
all the time. The case of saints however is different.  
Kabeer born in the family of weavers, contemplated on  
Naam and attained saint-hood due to the blessings of his  
Guru. Kabeer not only attained spiritual heights but even  
explained its technology in his following shabad.

**Kio leejai gadh bankaa bhaae.  
Dover kott ar taavar khaae.  
Paanch pachees moh madd matasar aadee parabal maaeina.  
Jan greeb ko jor N pahuchai kehaa karo raguraaeina.  
Kaam kivaaree dukh sukh darvaaneee paap punn darvaajaa.  
Karodh pradhaan mehaa badd dundar teh man maavaasee rajaa.  
Savaad sanah topp mamattaa ko kubudh kamaan chadhaae.  
Tisanaa teer rehae ghatt bheetar eio gadh leou N jae.**

P-1161

How can the beautiful fortress be conquered, O  
siblings of destiny ? It has double walls and triple

moats. It is defended by the five elements, the twenty five categories, attachment, pride, jealousy and awesomely powerful Maya. The poor mortal being, does not have the strength to conquer it; what should I do now O'Lord? Sexual desire is the window, pain and pleasure are the gatekeepers, virtue and sin are the gates. Anger is the great supreme commander full of argument and strife, and the mind is the rebel king there. Their armour is the pleasure of tastes and flavours, their helmets are worldly attachment they take aim with their bows of corrupt intellect. The greed that fills their hearts is the arrow, with these things their fortress is impregnable.

So the problem is how to conquer such a strongly defended fortress. Kabeer then described his personal experience as he conquered the fortress. He further stated-

**Prem paleetaa surat havaaee golaa gizaan chalaaciaa.  
Brahem agan sehajae parajaalee caakehi chott sijhaaciaa.  
Sat santokh lai laranee laagaa torae due daravaajaa.  
Sadh sangat ar gurkee kirpaa tae pakarion gadh ko raajaa.  
Bhagavat bheer sakat simaran kee kattee kaal bhai faasee.  
Daas kameer charrihou garrb oopar raaj leou abinaasee.**

P-1161

But I have made divine love the fuse, and deep meditation the bomb, I have launched the rocket of spiritual wisdom. The fire of God is lit by intuition and with one shot, the fortress is taken. Taking truth and contentment with me, I began the battle and storm both the gates. In the Sadh Sangat the company of the holy, and by the grace of the Guru, I have captured the king of the fortress. With the army of God's devotees and shakati-the power of meditation. I have snapped the noose of the fear of death. Slave kabeer has clinched to the top of the fortress; I have obtained the eternal imperishable domain.

Thus the poor weaver with the Guru's grace and the power of meditation has become a king whose rule would last indefinitely. He has over come the casteism also. While at Anandpur Sahib, Guru Gobind Singh ji asked any one in the congregation to name the king during the period of Saint Kabeer. None knew about the king except one who named Sikandar Lodi. Guru Gobind Singh ji then emphasised upon the power of Naam. He said every one knows about saint Kabeer even today because he contemplated on Naam, but none remembers the name of the then king.

In spite of the knowledge of reality people feel pride in praising the perishables which they see or hear. Bhai Gurdas has termed all these humanely observations as false in his following hymn.

*Akhee vaykhi N rajeeaa bahu rang tamaasay.  
Oustati nindaa kaamni souni rovan tai haasay.  
Saadeen jeebh N rajeeaa kari bhog bilaasay.  
Nak N rajaa vaasu lai duragandh suvaasay.  
Raji N koe jeeviaa koorhay bharavaasay.  
Peer Mureedaan piraharhee sachee raharaasay.*

Vaar 27/9

The eyes are not satisfied with beholding sights and exhibitions. The ears are not satisfied with hearing praise or blame, mourning or rejoicing. The tongue is not satisfied with tastes that afford pleasure and delight. The nose is not contented with good or evil odour. Nobody is satisfied with his span of life, and everyone entertains false hopes but the sikhs are satisfied with the Guru and their is the true love and delight.

People rejoice in the worldly happenings, appreciate these and thus waste their useful life without any

contentment or gains. The real comfort is in following the orders of the spiritual head. This only offers eternal peace. The Guru advises his disciples to help their poor brothers monetarily as well as by any other means.

Present day people are too greedy and selfish. Big powers are busy in inventing more and more dangerous weapons. Their effort is to annihilate the world rather than helping the poor to develop. This ever increasing greed is driving people away from the path of truthfulness. Guru Arjan Dev ji has stated thus in Gurbani--

Trishanaa biralae hee kee bujhee hae.  
Kott jorae laakh kroraee man N borae  
Parai parai hee ko lujhee hae.  
Sunder naaree anik parakaaree par grih bikaaree,  
buraa bhalaa nehee sujhee hae.  
Anik bandhan maaeiaa bharamath bharamaaeiaa gun nidb  
Nehee gaaeiaa, Man bikhai hee mehi lujhee hae.  
Jaa ko rae kirpaa karai jeevat soee marai saadh sang  
maaeiaa tarai. Naanak so jan dar har sijhee hae.

P-213

The thirst of only a few is quenched. People may accumulate hundreds of thousands, millions, tens of millions, and yet the mind is not restrained. They only yearn for more and more. They may have all sorts of beautiful women, but still, they commit adultery in the homes of others. They do not distinguish between good and bad. They wander around lost, trapped in myriad bonds of Maya, They do not sing the praises of the treasures of virtue. Their minds are engrossed in poison and corruption. Those unto whom the lord shows mercy, remain dead while yet alive. In the sadh sangat, the company of the holy, they cross over the ocean of maya illusion. O Nanak, those humble beings are honoured in the court of the Lord.

Thus only the close devotees of the Lord can remain secured from the effect of greed, because they do not desire for anything other than the refuge under the lotus feet of the lord.

### THE LORD IS MASTER OF HIS WILL

In ancient times there were numerous rishis, ascetics, and saints who meditated on Naam. They had abandoned their homes and settled in forests for spiritual attainments. In spite of all this many of them could not overcome ego and were proud of their spiritual attainment. They could not even realise the truth of the incarnation of the primeval lord. Ram chander ji enacted a sham. The pond which was the only source of water for the rishis got infected with germs. All of them tried their best to clean it but failed. Ram Chander ji having graced the residence of a low cast devotee Shabri, all the more added to the ego of the rishis. They did not cherish the incarnation of lord to abandon the huts of the rishis and grace that of the low cast devotee.

Having failed to clean up the pond, the rishis requested Ram Chander ji for the remedy. He advised them to wash their feet and put that water into the pond. Still nothing happened. They washed the feet of Ram Chander ji and Laxman as well but the pond could still not be cleaned. Ultimately Ram Chander ji asked them to wash the feet of Shabri and put that water in the pond. The rishis did it reluctantly. However to the surprise of all as soon as this was done the pond got cleared.

It was in fact the will of Ram Chander ji to make the rishis realise that the devotional worshipers were all alike.

The lord incarnates in human form only to uplift the poor and the down trodden devotees and free others from ego. The Lord is the Master of his will. He does not hate anyone. For him converting a king to a begger and vice versa is like twinkling of an eye.

The English were powerful rulers. None believed that they would ever free India. Satguru Ram Singh ji had however foretold that he had been exiled in winter so they would be out of India in summer. That became a reality after seventy five years of deportation of Satguru Ram Singh ji. Gurbani has substantiated this view as-

**Eaek gharree meh thhaapi outhaapae,  
jaru vandi daevai bhaae.**

P-417

In an instant, you establish and disestablish. You distribute wealth as it pleases you

Thus everything that we see around is perishable. The only thing that exists all the time is the Lord, the Satguru and his name.

## NAAM IS LASTING

Guru Tegh Bahadur ji, the nineth sikh Guru has clarified in Gurbani as under--

**Naam rehieou saadhu rehieou rehieou gur gobind.**

P-1429

The Naam remains; the holy saints remain; Also remains the Guru and the lord of the universe.

The above shabad states that only four things ie Naam, Sadhu, Guru and the Gobind last for ever. Let us study this minutely. The primeval lord being eternal and ever-

lasting, then his incarnation Gobind too is ever-lasting. Thus if Gobind, the incarnation of the primeval lord is lasting then his name too is lasting. It is not possible for any of these two to exist without the other.

The Sadhu contemplates on Naam. Thus if the Naam is lasting then the Sadhu too becomes lasting. With deep meditation the soul of Sadhu intermingles with that of the lord--Gobind. With the manifestation of the soul they become one. Gurbani has also substantiated this as-

**Raam sant mehi bhaed kichhu naahee.**

P-208

Between the lord and his saint, there is no difference at all.

Further the Guru and the Gobind are also one and the same. Gurbani states thus-

**Gur paramaesar eaako jaan**

P-864

Know that the Guru and the transcendent lord are one.

All the four ultimately merge into one, the transcendental lord. This only exists perpetually.

Naam the name of the lord is a panacea. It is remedy for all problems. Anyone who took refuge under the Naam was protected by the Lord. Prehlad was a small child. He recited Naam under all eventualities, so even the most powerful king could not harm him. Duryodhan could not strip a helpless lady because she recited Naam. Anyone who enshrines Naam in his heart and recites it, can not be harmed in anyway. The Sadhu and the Guru enshrine the name of the Lord in the heart and merge into the Lord

thus ultimately all the other three ie the Sadhu, the Guru and the Naam merge into one ie the primeval lord, which only is eternal and everlasting.

*Garurr-udgar* is a herb. Any one who keeps this herb in his mouth can not be harmed by the bite of even the most poisonous snake. Thus the Naam too acts like *garur-udagar* against all sorts of distresses.

Satguru ji has however warned all devotees never to feel proud of contemplation on Naam. Such an ego adversely affects even our virtues. So contemplate on the name of the lord and always seek His benevolence.

The devotees were generally devoid of wealth. You at Bankok are lucky that you have both the Naam and the wealth. You have therefore to be all the more cautious. Wealthy people generally forget the lord as they feel they have every thing that they need. This however is not right. You must always be cautious from the Maya of Satguru. Satguru never likes ego. He prefers humility. Your wealth is subservient to Naam. The wealth would thus last so long as you contemplate on Naam. You must regularly attend Sadh Sangat. This morning when I came here, I was delighted to see you all sitting in meditation posture. Even children were contemplating on Naam. It was the real Paradise.

One should never feel proud of worldly achievements. Always remember the adage-'Man proposes God disposes'. The government is struggling to improve the lot of the people through five year plans. The recent flood havoc however washed away the planning of so many years. Pangi in Chamba district recorded eight feet of rainfall.

Had there been similar rainfall in punjab, then sever damage would have been caused to crops and the people. So the benevolence of the primeval lord is essential along with personal efforts.

The other important act is charity that you must never forget. Charity means helping such a poor person who has no resources and has been neglected by everyone. Helping a cousin can not be counted towards charity. Charity is humble service to the poor, needy and unrelated one. Feeding the poor is feeding the Satguru. Serving the poor is also serving the Satguru. These are instrumental in earning the pleasure of the Satguru.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 06-02-1956.

## Updesh-20<sup>1</sup>

### VIRTUOUS PEOPLE

Worthy Sadh Sangat ji, although some of our actions are essential for certain worldly achievements yet some of these are only customery. Welcoming anyone has also become a custom. Presenting address of honour to a VIP is though a noble gesture from worldly point of view, still the orders of the Satguru are such that one should always hide one's virtues. The edicts of the Satguru stress upon speaking the truth and contemplation on Naam, but not to disclose it publically that I have read so much Gurbani or contemplated on Naam for so many hours. The Satguru has desired us to hide the good deeds. Gurbani has stated thus-

**Bhazo bhagat kar neech saddaasee.  
tou Naanak mokhantar paasee.**

P-470

By loving the devotional worship and abiding in humility--O'Nanak, salvation is attained.

Bhai Gurdas also substantiated this as--

*Kar kay neech saddavanaa taan prabhu  
laykhai andari paasee.*

Var 1/16

If somebody, in spite of being a doer, erases from his self this sense and prefers to be called lowly, only then he can remain in the good books of the lord.

This was our ancient Indian culture as well. However now a days the trend has changed. People want to rise without doing anything. This is one of the main reasons for our degradation. People take interest in slanderous campaign and back-biting against others. None wants to listen to the fame of the other. All such actions have degraded us morally to such a low level that we stand no where in the court of the lord. Gurbani states thus-

**Jin kee laykhai patti pavai changae saee kaeae.**

P-469

Those few, whose honour is confirmed are good.

Only the virtuous persons find an honourable place in the court of the lord; others do not stand anywhere. Thus in the court of the lord only virtuous persons enroll their presence. The total population of India is approximately forty crores. Amongst this the sikhs may be around forty lakhs only, which would include all factions. This is as per the worldly norms. Out of these a few only are able to find place under the Lotus feet of the Lord. They are the virtuous and the blessed disciples. Our endeavour should be to get ourselves registered amongst the virtuous disciples of the Lord.

### **FOLLOW EDICTS OF GURU NANAK**

All of us who are disciples of Guru Nanak Dev ji, must obey and follow the edicts of Guru Nanak and his successors. All the Sikh Gurus were in fact one soul and all of them preached the philosophy of Guru Nanak Dev ji. All the sikhs are required to get up early in the morning, take bath including head wash, contemplate on Naam and read Gurbani. Those who are reciting

Jap Ji Sahib daily do read the following-

**Bhareeai mat paapaa kai sang.  
Oh dhopai naavai kai rang**

P-4

When the intellect is stained and polluted by sin,  
It can only be cleansed by love of the Naam.

Until and unless the intellect is cleansed the soul can not be pure and cannot see the glimpse of the lord in every one.

I however observe that the modern young men are drifting away from the tenets of belief of sikhism. Some of them have even started disrespecting the hair. The worldly glamour has so much overpowered them that they do not bother to recite Gurbani in the morning.

During the period of Guru Gobind Singh ji, Bhai Ghaneea served water to Sikhs and Muslims alike in the battle field. The Sikhs reported the matter to Guru Gobind Singh and lodged serious complaint against Bhai Ghaneea that he revives the injured Muslims who again start fighting against them. When Guru ji asked Bhai Ghaneea, he replied, "My Lord I am serving water to you only because I see your glimpse in all."

Although the Sikhs were fighting against Muslims under the orders of Guru Gobind Singh ji still the service of Bhai Ghaneea pleased Guru ji all the more who blessed him with an ointment to dress up the injuries of the injured soldiers as well.

The difference was only between their spiritual attainment. The spiritual standard of Bhai Ghaneea was

much superior than the fighter Sikhs. Gurbani substantiates this as-

**Jay kar dooja daykhdai jan Naanak kadh dichani.**  
P-1318

If they (eyes) gaze upon something else, O servant  
Nanak, they ought to be gouged out.

Guru Gobind Singh ji has also stated in Dasam Granth Sahib as-

**Pooran jot jagai ghatt mai taba**  
**Khaals taahi Nakhaals jaanai.**

D.G. P-712

If the perfect light of the lord illuminates his heart,  
then consider him as the immaculate khalsa.

This state of spiritualism can be attained only by contemplating on Naam and following the edicts of the Satguru. Such a Khalsa can even rule the world. Gurbani has also substantiated this as-

**Jis Naam ridhai soee vaad Raajaa**

P-1155

He alone is a great king, who keeps the Naam. The  
name of the lord, within his heart.

Thus by following the edicts of Guru Nanak one can become the greatest king.

## MAGNANIMITY OF GURU NANAK

Once I asked a Muslim, "You do not eat pork but the English people do, still you join together on the dining table." He replied that they are our elder brothers. They thus live amicably. We have however not been able to over-

come our minor differences. In 1934, I had organised Sarab Sampardai Conference at Sri Bhaini Sahib so that we could all meet at one platform. All present agreed that all those who believe in Guru Nanak and his successors and honour Guru Granth Sahib and Dasam Granth Sahib are together.

Another important decision was that everyone may praise his faith but not condemn anyone else's faith. A Namdhari can praise the virtues of Guru in human form but never condemn the faith of non--Namdhari sikhs and say that Granth Sahib can not be Guru. Similarly non-Namdhari's may preach Guru Granth Sahib as Guru but never say that Guru can not exist in human form. One can name Guru Granth Sahib after Guru Gobind Singh and another can name Guru Balak Singh and Satguru Ram Singh, none should feel it an irritant.

Various sikh factions did follow these decisions and enjoyed its fruits as well. However some opposition forces started a campaign against it. These negative thinking people did not like the leadership of Namdharis. They were the least concerned about positive outcome of the conference. There was nothing personal in the approach of Namdharis. I would like to warn that you would all be secure so long as you are united, otherwise everyone will suffer.

In the recent function at Maler Kotla It was decided that all Indians should jointly celebrate the days of birth and demise of all great spiritual personalities. Accordingly I would request all Namdharis to participate whole heartedly in such functions irrespective of being invited or not by the organisers. You can participate in the function by sticking to your faith. Listen to Bani and the speakers,

and eat at places where your norms permit. I would also take this opportunity of inviting you all on the Basant festival on coming thursday when the birthday of Satguru Ram Singh ji would be celebrated.

We must keep in mind that all these great spiritual personalities had preached for the entire humanity. Having taken birth in India they have glorified the country. Lord Budha, Rama, Krishna, Guru Nanak have all preached truth and motivated people to follow truthfulness.

We must feel proud of belonging to India which has given birth to such great personalities. We must sit together at least once a while remember these great personalities and display our integrity. We must enjoy to listen the names of all these personalities and not feel irritated by listening the name and virtues of the one other than of our own faith. Each one can preach the virtues of his faith without casting aspersions on the other. This would increase our mutual love and fraternity. I would advise Namdharis here to join such celebrations voluntarily without waiting for formal invitations.

By joining such functions we can learn a lot from one another. A scholar from Thailand recently visited India. On his return he said, "we have a lot to learn from India. We are in fact indebted to India." Why he said this? because Mahatama Budh was born in India and preached that non-violence is the supreme religion. Lord Rama adopted truthfulness in his life and Lord Krishna punished the sinners. They all set examples in their lives which are supreme guidelines for all human beings. They did not live for one community but belonged to all. Similarly Guru Nanak and his successors have paved way for a happy and

prosperous living of all human beings. We must feel proud of belonging to the country of such great personalities.

The intellect of human beings is base. We try to lower the prestige of these incarnations of the primeval lord by our actions. We must avoid such actions.

The incarnations of the lord in human form have been regarded to be perfect and most enlightened. They are limitless. We however try to limit them with our base logics. The Guru had existed even before the world came into being and would continue to exist even after its extinction. We have however limited him between 1526 and 1765 Bikarmi. Who can limit the one who is creator of the entire universe? He can appear in form anytime he likes. While performing ardas the sikhs do wish well being of one and all because their Guru is omniscient.

We must endeavour to propagate the philosophy of Guru Nanak in the world by adopting various modern means. Books should be written in all languages and distributed. We must inter-act with people of other faiths with a large heart and perseverance to know their view points.

The incarnations of the lord are beyond the normal routine of birth and death. They incarnate and leave for their heavenly abode according to their own programme. The messenger of death has no control over them. Not to talk about the incarnations even his devotees can acquire such a status. Gurbani substantiates this as.

**Jaman maran tinhaa kaa chookaa,  
jo hari laagae paavai.**

P-438

**Birth and death are ended for those who are attached**

to the feet of the Lord.

In sikhism the incarnation of the lord has been termed as Satguru. Those devotees who have surrendered everything to the Satguru and resort to contemplation on Naam as per his directions can achieve heights in spiritualism. The sikhs in the past used to be of a very high standard. They were free from all sorts of sins like adultery and fraud. They would love to help the poor in all respects. We have however now degraded ourselves too much. We should always seek benevolence of the Satguru.

We have utterly failed to propagate the mission of Guru Nanak Dev ji. Due to our short sightedness we have limited Guru Nanak to Punjab. What to talk about the world we have not been able to preogate him even in India. We have not regarded Guru Nanak as omnipresent.

We should interact with people with love and humility only. Too much logic is not well appreciated by people. The best and the most effective method of preaching would be our own life style and following the tenets of our belief. Practice is better than precept.

May Satguru ji bless us to follow his teachings practically and thus live a model life.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 11-02-1956.

## Updesh-21<sup>1</sup>

### FOLLOW COMMANDMENTS OF GURU

The commandment of the Satguru is his supreme updesh. The sikhs of Satguru are bound to follow the commandments religiously. The commandment of the Guru has been termed as Shabad-the Word of the Guru. The life of the Sikhs who obeyed and followed the Word of the Guru was fully secured not only in this but the next world as well. However those who did not take the Word of the Guru seriously suffered badly.

The Gursikhs have been classified in four categories. The first one is called *Gurmukh*. They are the one who always follow the commandments of the Guru religiously and never give him a chance of complaint. The second type are known as *Sanmukh*--who always remain present before the Guru. These two types of sikhs always ensure to follow the commandments of the Guru promptly and without any hesitation.

The third category is *Manmukhs*--who have never taken refuge under the Guru. They follow only their mind. The fourth type however are the sikhs who got initiated by the Guru, followed him for sometime and then betrayed him and started following their mind only. They discarded the tenets of belief and the teachings of the Guru. This type of sikhs are called *Bemukhs* and classified to be the worst type. So much so that the first two types of sikhs

are forbidden even to see the face of *bemukhs*. Bhai Gurdas a learned sikh scholar has gone to the extent of stating that if you find a tiger approaching you from one direction and a *bemukh* from another direction then it is advisable facing the tiger rather than facing the *bemukh*.

The sikh history is full of many instances where only the *gurmukhs* were benefitted. Those who did not take the orders of the Guru seriously had to suffer. So much so that the sons of Guru Nanak having not obeyed their father, could not succeed him. Similarly Datu and Dasu, the sons of second Guru, Guru Angad Dev ji did not obey their father and lost chance of Gurship. Same thing happened during the time of third Guru Guru Amar Dass ji. Guruship was bestowed upon an outsider. Satte Balwand has confirmed this in Gurbani as--

Putaree kaul N paalieou kari peerouh kann muratteae.  
Dili khotai aakee firin  
banni bhaaru uchaaieon chhatteeai.

P-967

His sons did not obey his word; they turned their backs on him as Guru. These evil hearted ones became rebellious; they carry loads of Sin on their backs.

The Guru thus held his disciples who followed his Word religiously over his sons who were deprived of their legitimate right of guruship. Such persons spoild their life not only in this world but the next as well.

### IMPAIRING THE HISTORY

Just after independence, Maharaja of Patiala convened a conference of sikh leaders. The purpose of the conference

was to form Khalsa Darbar for tackling the problems of Punjab in general and the sikhs in particular. I proposed that the Darbar should have representation of all the factions of sikhs, failing which it would lose its democratic value.

During this gathering we met certain leaders and came to know how history is impaired. In Vedas, eating of even beef has been justified. Such people discharge these activities very cleverly. They make changes in original writings. To look the changes to be real they expose the books to dust or smoke as well. The book is an abstract item. It would not speak out about the changes. So it becomes almost impossible for ordinary people to know about the changes having been made.

I happened to meet here Bhagwant Singh--Hari ji, the son of Bhai Kahn Singh ji of Nabha. During discussions it was revealed that a person by name Partap Singh, a teacher in Chief College Lahore, had been hired by the British to impair all Sau Sakhis and Janam Sakhis in such a way that these should not have any reference about Satguru Ram Singh ji. The British were going all the way to defame Satguru Ram Singh ji and prove to sikhs that no guru in form would exist after Guru Gobind Singh ji.

These particular books were picked up for changes by the English because Namdharis were often quoting from these books. Leaders like Master Tara Singh even had been led to believe that those books were just gossips written by Brahamins. However after noticing many of the events having come true, Master Tara Singh accepted its truth. By changing history and prophesis the truth does not

change. Events destined to happen are not subject to the writings. The writings are a warning about certain events which are destined to happen. Thus some hired touts of the government impaired the old sikh literature a great extent and caused irreparable damage to Sikh history. The impairment in the texts was done so cleverly and intelligently that the scholars even could not notice and were badly misled.

### THE SUPREME INCARNATION

The Satguru being the incarnation of the primeval lord has complete knowledge about the present, past and future. During discussions with Rukan Din at Madina, Guru Nanak Dev ji pronounced Karni Nama. He foretold about his tenth successor as under--

*Dasama jaamaa pehar kae baithhoon pur kartar.  
Aurengzeb Badshah so judh karoon bahu saaj.  
Tuk bal apuna dae kae bhej daeuga singh.*

This means that the tenth successor of Guru Nanak would fight many wars with Aurangzeb. The Guru would as well send his representative with the power of his Word to meet the king.

Accordingly Guru Gobind Singh ji had deputed his trusted disciple Bhai Daya Singh to deliver his poetic composition 'Zafar Nama' in person to the king. Guru Nanak had further said that after reading Zafar Nama the king would realise his mistake of estrangement with Guru Gobind Singh ji. Guru Gobind Singh ji had pointed out his numerous mistakes, and made him realise that not only he himself but his officers too have used all sorts of deceitful low levelled means and told lies to meet their

goals. So he was extremely unreliable. Guru Gobind Singh ji had said thus-

**Maraa etbaare bareen kasam nest.  
kae eizad gavaah asto yazdaan yakest.**

D.G. P-1389

I have no faith in your oaths, the lord himself is the witness.

Although I had no faith in your oaths and was confident about your betrayal still I wanted to prove my apprehensions about your untruthfulness to others as well. Guru Gobind Singh ji further stated-

**Kase Kaule kuraan kunad etbaar.  
Hamaan roze aakhir shavad mard kbvaar.**

D.G. P-1389

who so ever puts faith in the oath over Quran, is subjected to punishment on the final reckoning.

It is a historical fact that you people do not attach any sanctity to oaths and do not mind telling lies to secure your goals.

Guru Nanak Dev ji had even forecast the reply of Aurangzab. On receiving Zafar Nama from Bhai Daya Singh, Aurangzeb would realise that the Khalsa has been created. He would not appreciate creation of the khalsa earlier than scheduled and pass on a curse that the khalsa would not live a happy and prosperous life.

Guru Nanak ji had further prophesied the downfall of the khalsa and its recreation by his twelveth successor. The Khalsa would touch the lowest level of morality because it would not follow the specified code of conduct, stop reading Gurbani and contemplating on Naam. All this had happened

as destined. Giani Gian Singh ji has written in details the degraded status of Khalsa in his book Panth Parkash.<sup>2</sup>

As prophesied, the twelveth incarnation of Guru Nanak appeared as Satguru Ram Singh to revamp the sikhism. Guru Gobind Singh ji had also prophesied about Satguru Ram Singh ji in Gurind Nama that-

*Tiss meh Ram Singh mamsara.  
Des Malivae meh avatara.*

ie Satguru Ram Singh would be born in the Malwa region of Punjab. He further continues as--

*jaamae dhaarae das guru nav sat kala sudhar.  
Gupat giaravana khelsee ko eik paavai paar.*

ie the first ten Guru's would appear with sixteen spiritual powers and the eleventh one would lead a mysteriously covert life. Only a few would be able to recognize him as a spiritual power.

Also,

*Baer giaaraveenh ham chal aavaeh.  
Tiss te ko eik ham lakh pavaeh.  
Panth khalsa khaetee maeree.  
Karho sambhalan main tiss baeree.*

-Suraj Parkash, P-5642

ie when I come for the eleventh time, I will lead a covert mysterious life, very few would then be able to recognise me. The Khalsa Panth is my crop. I have to come to look it after.

Then-

*Jaamaa pehron barawan pragatae aadi raghuwans.  
Sangat milai anant tab maano kote sahans.*

When I appear in my twelveth form then the sadh sangat would number in crores. Further--

*Duadas purakh hai aadi se sabh han kai sir maur.  
Shakati anantee aaie hai aadi eihai nehee aur.*

My twelveth incarnation would appear with unlimited powers. He would be the primeval lord himself. He only is the begining and end of one and all.

While bestowing Gurgaddi to Guru Balak Singh ji, Guru Gobind Singh ji advised him to transfer this to his twelveth incarnation. Giani Gian Singh states thus-

*Never the less,*

*The Tenth Master appeared in person and informed him; Ram Singh is my incarnation*

*Partaking of an element of mine.*

*I have,*

*therefore,*

*entrusted him*

*and none else,*

*with my authority.*

*The Masters message was clear and firm.*

Guru Gobind Singh ji had as well stated the guidelines of recognising the twelveth incarnation. He said, "the twelveth incarnation would set up Satjug within Kalyug and engage all men and women on contemplation of Naam."

Satguru Ram Singh ji baptised the people with Amrit

and initiated them with Gurmantar in the ear. Thus he relieved people from the most deadly enemies ie lust, greed, anger, vanity and pride and put them on the path of truthfulness. On the social front he forbade infanticide of girls, stopped child marriages and advised remarriage of widows. He baptised the women with Amrit and brought them at par with men. The women also started taking part in religious activities like men. In one of his Hukumnamas Satguru Ram Singh ji forbade his disciples to maintain any contact with the one who killed girl child, sold or bartered his daughter. Satguru ji forbade even eating at the house of such a sikh who resorted to such anti-social activities.

Satguru Ram Singh ji totally changed the living style of the people. Giani Gian Singh ji states thus in his book *Panth Parkash*.

*He made people give up smoking  
and to keep unshorn hair.  
Particularly fortunate were those  
who partook of the nectar  
and entered the sikh fold.  
His fame spread apace.  
People in multitude became his disciple  
Manifold grew the Khalsa.  
His disciples,  
soaked in the bliss of Naam,  
gave up opium, hashish, poppy,  
liquor and various other intoxicants.  
They would not eat meat.  
They would not steal.  
They foreswore adultery and deception*

*They practised saintliness.*

*The Golden age had returned.*

In the golden age everyone spoke the truth and wore only white clothes. Satguru Ram Singh ji ordered all Namdharis to wear hand spun khadi white cloths only.

Guru Gobind Singh ji had prophesied the deportation of Satguru Ram Singh ji. He said Satguru Ram Singh ji would come to limelight in 1917 Bikarmi ie 1860 AD and then leave for foreign countries in 1928 Bikarmi corresponding to 1872 AD. All this has already occurred.

Guru Gobind Singh ji had as well stated that his twelveth incarnation would live for 250 years and he would return from foreign countries as well. None can understand the mysteries of the primeval lord and his incarnations. These are too amazing. One has no alternative but to take these as realities and seek benevolence of the Lord.

## THE RIGHT AGE

The activities and actions of a man are linked to his age. Everyone is growing older every moment. Nobody remains as active in old age as he was as a young person. So maximum advantage should be derived from the young age.

Normally every one remains busy in worldly affairs and earn to make both ends meet. People forget the very purpose of human birth and their responsibility to live it successfully. The religious side normally remains neglected. Gurbani has also advocated and advised young men to follow the tenets of belief as-

**Gurmati mileeal bees eikees.****P-933**

One should accept the guru's teachings at the age of twenty, twenty one.

At this age one has lot of energy and it is not difficult to spare time for learning the teachings of the Guru. Guru Balak Singh ji has ordered that any one who sings or listens to Asa Di Var without taking a head bath commits a sin. It is the most important responsibility of the young boys to follow the edicts of the Guru. I would therefore advise them to get up early in the morning, take complete bath including head bath, contemplate on Naam and recite Gurbani. I doubt if all of you are following these regulations. You have the whole day thereafter to discharge your normal responsibilities.

Satguru Ram Singh ji has ordered all young men and women to learn Gurbani by heart. If you start learning little bit of Gurbani daily then over a period you would learn a lot of it. Satguru Ram Singh ji had made you a light-house of spiritualism. You have to impart this knowledge to the world. How would you do this if you yourself do not follow the teachings of the Guru? The worldly enjoyment is short lived. Your friends also would not share your misfortunes as they are with you only to fulfill their vested interests. Contrary to this the teachings of the Guru would not only be helpful in this world but the next as well. The Guru's disciple would be at peace in this world and happy in the next as well. Once one becomes pleasing to the lord then he gets spiritually elevated. Gurbani says--

**Prabh ji bhaanee bhace nikaanee safal janam paravaanaa.**

**bhaee amolee bhaaraa tolee mukati jugati daru kholaa.**

**P-7**

I have become pleasing to my dear god, and I have become carefree. My life is fulfilled and approved. I have become invaluable, of tremendous weight and value. The door and the path of liberation are open to me now.

A devotee whose soul intermingles with the lord becomes too valuable and superior. None can evaluate him because he has become one with the immeasurable lord.

You all know the story of Balmeek.<sup>3</sup> He was fortunate to get blessed by the Trueguru who transformed him from a way-side robber to a saint. What to talk of others even the family of Balmeek refused to be a party to his sins. He was convinced of the teachings of the Guru and devoted himself whole-heartedly to meditation. He reached the highest level of spiritualism. This is an eye opener for everyone.

The future is bleak. Even the Budhists believe that in their twenty fifth century the world would experience vast scale devastation. Nothing would protect you from bombs except Naam. You would remain safe and secure if you follow the teachings of the Guru religiously. I would be happy to see all youngmen contemplating on Naam. Each one should carry the rosary of wool. All should be dressed up in the Gursikh way. All your comforts are in fact due to the regular contemplation on Naam. Never feel proud that your comforts are because of your own efforts. All these are due to the benevolence of the Satguru. Guru Gobind Singh ji has stated a similar anomaly in his Bani. He stated thus-

**Jaisae ravi ke tej te reta adhika tapataaei.**

**Ravi bal chhudara na jaanaee aapen hee garabaaei.**

**D.G. P-65**

Just as the sand gets heated by the heat of the sun,  
the wretched sand doth not know the might of the  
sun and becomes proud of itself.

In summer the sand becomes so hot by the heat of the sun that it is not possible to walk bare footed on it. The wretched sand becomes proud of itself that it is burning the feet of the pedestrians and does not recognise the might of the sun. Similarly you must understand that all your comforts and prosperity are because of the power of Naam and the benevolence of the Satguru.

I also feel attracted towards you because all of you follow the teachings of the Guru; you tie straight turbans and adorn yourself in white clothes; ladies also come to sadh sangat in white costumes. I thank you all for following the gurmukhi style of living, contemplating on Naam and reciting Gurbani. Those of you who have still not adopted the Guru's style of living should do it. The ladies must get up early, take bath and recite Gurbani; When they lull their children, they should recite Gurbani; While feeding their children they should recite Naam. More you follow these activities better it is. You keep struggling to earn more and more. You must endeavour hard to accumulate the wealth of Naam and Bani also. Gursikhi is following the word of the Guru. Mere outward appearance is of no use if you do not contemplate on Naam and recite Gurbani.

Young boys and girls should pay special attention towards these points. Everyone must recite Jap, Jaap, Aarti Sohela, Rehras and Chandi Di Var daily. This is the

minimum schedule. If any one can do more, it would be to his advantage. Next time when I come here I would like to know from each one of you as to how much Gurbani you have learnt by heart. You must remember that Gursikhi is only obeisance of the orders of the Guru by the Sikh.

During our childhood, Mata Jiwan Kaur often used to tell us about the ultimate devastation. She used to say that the enemy forces would reach here suddenly. No one would get time even to pick up his underwear. We used to say that Bukhara is seven hundred miles from Sri Bhaini Sahib. How could the enemy reach here suddenly? Even with best type of horse it is more than a weeks journey. Now we realise that what Mata ji used to tell was right because with the advancement of technology aeroplanes can cover 1800 miles in an hour. Research is still going on to cover longer distances in shorter times. Thus none except name of the lord would be able to help in such a bad situation. You all must meditate on Naam daily and seek benevolence of the Guru.

Be beware of wrong society and sins. Satguru Ram Singh ji has given you a white sheet on which even the slightest blot is visible. Your life should therefore be absolutely clean and pure so that you can uphold the prestige of Satguru ji.

### FEUDAL CHIEF OF BHADARA

Guru Gobind Singh stayed at Nabha in the guise of Baba Ajapal Singh ji from 1773 to 1812. S. Saroop Singh the great grand father of Bhai Kahn Singh was engaged in the service of Baba Ajapal Singh ji. Because of his hard labour and sincere devotion he had earned full

confidence of Baba Ajapal Singh, He had easy access to him. He thus got ample opportunity of witnessing many miraculous happenings. He was appointed Mahant of the Dera Baba Ajapal Singh after his death as well.

Later on Saroop Singh narrated all the incidents connected with the life of Baba Ajapal Singh ji to his grand son Narain Singh, who got these written by his son Bishen Singh. This hand written but unpublished book is available with Bhai Kahn Singh the author of the encyclopedia of Sikh literature.

The book clearly illustrates that Guru Gobind Singh ji lived in his disguised role as Baba Ajapal Singh ji at Nabha.

The book refers to the feudal chief of Bhadara and the help accorded to him by Guru Gobind Singh ji. We were not able to understand this reference. In the year 1950 we went to Suhewa Sahib for performing five hundred Akhand paaths. There we met an old man Mohna Mal who narrated to us the following story of Bhadara.

The feudal chief of Bhadara was Daulat Ram. He was turned out of Bikaner State by the king. He took refuge under Guru Gobind Singh ji while he was at Dam Dama Sahib. Guru ji blessed him and assured him that the king of Bikaner would not trouble him henceforth.

Satguru Gobind Singh ji thereafter reached Suhewa<sup>5</sup> Sahib. Daulat Ram met Satguru ji along with his four sons. Beverage of almonds was prepared; Satguru ji asked the sons of Daulat Ram to drink, however they refused as it contained hemp.

The youngest son Lalloo came forward and accepted

the drink. Satguru ji blessed him with Amrit. He accepted to wear the Kachehra. Lalloo turned out to be a great celibate. In the village, people have still kept his *Kachehra*. In the event of a problem during delivery, people still wash the string of Lallo's Kachehra and administer the water to the mother as a medicine.

Lalloo had good relationship with another feudal chief of the adjoining village who was fond of horses. Lalloo requested him to spare a horse to which he readily agreed. Lalloo had employed a force of 140 strong Rajputs who were fully trained in martial art.

There was another village Deegarh close by. It was inhabited by the Muslims. Looting rich persons was the normal practice in this region. The Muslims decided to invade the friend of Lalloo - The friend of Lalloo sought his help which he readily agreed.

While the Muslims were marching to attack the friend of Lalloo, Lalloo intercepted them in the way, fought with them and won. The friend of Lalloo a feudal chief too, was highly pleased with Lalloo. In return he promised to get the land of Bhadra for Lalloo. He then helped Lalloo the sikh of Guru Gobind Singh ji to become the owner of Bhadara. This revealed the link of Baba Ajapal Singh ji with Bhadra also.



**Notes**

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 14-02-1956.
2. For detail please refer Discourses of Satguru Partap Singh ji Vol-1, P-151 and 330. Also refer P-71 of Vol-2 of D.S.P.S.
3. Refer DSPS, Vol-2, P-171.
4. Total           - Akhand paaths of Adi Granth Sahib ji - 521  
                      - Akhand Paath of Dasam Granth Sahib - 1  
                      - Sadharan paaths of Adi Granth Sahib ji - 1555

This paryog continued for seven month. Concluding ceremoney was performed on 21st poh of sambat 2006 Bikarmi ie 1950AD.

5. Satguru Gobind Singh ji stayed at Bhadra from 1708 to 1755AD.

## Updesh-22<sup>1</sup>

### CODE OF CONDUCT

On the very outset I would like to emphasis on some points of the code of conduct. The code of conduct for sikhs although written during the times of Guru Gobind Singh ji was fully implemented by Satguru Ram Singh ji. Some people are negligent towards this code. Once carefree attitude is adopted, we start omitting the clauses of the code one by one. This is the path of degradation. So we must talk about these issues in sadh sangat frequently so that we remember the orders of the Guru.

In the very first Hukam Nama of Satguru Ram Singh ji issued from Sri Bhaini Sahib, he has desired all Namdharis to wake up in the last hour of night; clean up teeth with a twig of the tree, take complete bath including head wash. Before bath he has desired every one to go to the fields to release himself. He has advised us to go to fields even if we do not feel any pressure. The purpose is that with a little morning walk if some wind even is released, one would feel comfortable.

Guru Gobind Singh ji has desired sikhs to comb their hair twice daily. The turban should be spread out and arranged properly before tying. Even while taking it off from the head, it should not be removed as a cap. first open up a few turns and then take it off. Now a days people starch the turbans, fix up pins and then keep these

in tied condition for weeks. They put on or put off the turban also like a cap. This is forbidden in Sikhism.

Guru Gobind Singh ji has then desired sikhs to use water after pissing, so that no residual drops soil the underwear. However now a days people urinate in standing posture with the result not only the underwears but the legs and trousers also get soiled with splashes of urine.

Regarding daily bath, He has recommended a cold water bath. He has however allowed to warm the water also if required, but bath must not be omitted at any cost. Also the bath is complete only when the head too is washed. Anyone who follows these edicts, takes daily bath and contemplates on Naam, would find his misfortunes and discomforts automatically dressed up. Some of you go to various agencies for the birth of a child. All such requirements also get automatically fulfilled. However you have to repose faith in the orders of the Satguru.

Guru ji has attached lot of importance to early baths. Bhai Gurdas has said thus-

*Kurabaanee tinhaan gursikhaan pichhal raatee outh bahanday.  
Kurbaanee tinhaan gursikhaan amrit veylai sari naavanday.*

Var 12/2

I am sacrifice unto those gursikhs who get up in the last quarter of the night. I am sacrifice unto those gursikhs who getting up in the ambrosial hours, take full bath in the holy tanks.

In former days, Nihang Singh's used to be on watch and ward duty around the sacred tank at Amritsar. They would scold any devotee not washing the hair. In sikhism *Ishnan* means a complete bath. Gurbani has substantiated this as-

**mu-i-aa jeevdiaa gat hovai jaa sir paaceai paanee.  
Naanak sir khuthay saitaanee aynaa gal na bhaanee.**

P-150

At the time of death and at the time of birth, they are purified when water is poured on their heads. O Nanak, the one with entangled hair are satans, they are not pleased to hear these words.

Thus what to talk of living men even the dead are required to be given a head wash. So Guru's words are blessings and must be adhered to by one and all.

### THE LORD AND HIS NAAM

The primeval lord exists in two forms. One of these called Nirankar or Nirgun and the other is Sargun. Nirgun literally means the one without any quality. In this form he can neither initiate any one nor execute anything. However when he is in Sargun form, He can discharge any of the physical activities. Gurbani has also stated in sukhmani sahib that--'*He himself is absolute and unrelated; He himself is also involved and related*'. The great question that arises then is, how to recognise the lord? Gurbani has further clarified this as-

**Sargun niragun thhaapae naao.  
Duh mili eikai keeno thhaao.**

P-387

He is said to be of the highest attributes, and also without attributes. Both converge onto his single point.

In the sargun form he appears as Lord Rama, Lord Krishna, Satguru Nanak or Satguru Ram Singh. He adorns himself with any name he likes according to the functions to be discharged. In spite of being Nirgun and Sargun he

remains one and only one. However one fact is crystal clear that he does appear in a particular form and that is the only way of having his glimpses. Thus those who take refuge under the Sargun swaroop, follow his dictates, are always happy and comfortable. Guru Ram Dass ji had specified the life style of his devotees so that they are able to earn the pleasure of the lord ie satguru. He states thus-

*One who calls himself a sikh of the Guru the Truguru, shall rise in the early morning hours and meditate on the lord's name. upon rising early in the morning, he is to bathe and cleanse himself in the pool of nectar. Following the instructions of the Guru, he is to chant name of the lord, Har, Har. All sins misdeeds and negativity shall be erased. Then at the rising of the sun, he is to sing Gurbani, whether sitting down or standing up, he is to meditate on the lord's name. One who meditates on my Lord Har Har with every breath and every morsel of food, that gursikh becomes pleasing to the Guru's mind. That person, unto whome my lord and master is kind and compassionate, upon that gursikh, the guru's teachings are bestowed. Servant Nanak begs for the dust of the feet of that gursikh who himself chants the Naam and inspires others to chant it.*

P-305

In the above hymn Satguru Ram Dass ji has catagorically defined the religious routine of a sikh. It is obligatory for each Gursikh to follow it word by word. The present day gursikhi is the result of hard labour put in by Satguru Ram Singh ji. There are however many who do not regard Satguru Ram Singh ji as Guru. They should atleast have

no hesitation in accepting him as a Gursikh who not only followed this routine himself but motivated numerous others to follow it. In the last line Guru Nanak even begs for the dust of the feet of such a gursikh of the stature of Satguru Ram Singh ji.

The Satguru is omniscient; He can do anything he likes. There is nothing impossible for him. He rules over the mind of the people. He is the Master of the present and the future as well. While in Anandgarh fort Guru Gobind Singh could satisfy the appetite of many of the soldiers except forty who were not able to control their hunger. They even handed over a letter of parting to Guru Gobind Singh ji stating-neither He is their Guru nor they are his sikhs. This is worst than even death. Satguru Gobind Singh ji presumably knew what was going to happen in future. He had foreseen the conflict with Mughals at Mukatsar Sahib and the role of these sikhs in that battle. Satguru Gobind Singh ji could change the mind of sayed khan pathan in the battle field by just one glance. He could have granted patience to these forty sikhs also. He however had a different plan for them. He had chosen and reserved them for the battle at Mukatsar Sahib. He is the Master of his show. None can understand his mysteries.

Almost similar situation took place when the martyrs of Malerkotla decided to invade Malerkotla. Satguru Ram Singh ji advised the devouts to wait for a year, then every thing would happen smoothly. The devouts however expressed their inability to wait for a moment even. People do comment that the devouts took a decision in a hurry. None can help here. It was all destined like this, so a chain of events followed thereafter.

## THE NAAM IS SUPERB

Satguru ji has blessed us with Naam. We have to contemplate on Naam as desired by him. There is nothing else that we can do. If he has blessed his followers with gursikhi, he has to bestow his kindness upon them to follow his edicts too. Without his benevolence it is not possible to follow his teachings. The history is full of cases where no harm could be caused to devotees. Prahlad<sup>2</sup> was a child. The mighty king with all his resources could not harm him. Sant Nam Dev was scolded by the people of so called high society and the rulers. He stuck to his faith firmly and kept on reciting the Naam. No harm could be caused to him.

Saint Kabeer too was tortured and scorned by Brahmins. He was thrown before the elephant to be trampled. Kabeer has himself stated this in Gurbani as-

**Hasti bhaagi kai cheesaa maarai.  
eisa mooriti kai hou balihaarai.  
aahi maerae thhaakur tumaraa jore.**

P-870

The elephant ran away, trumpating, "I am a sacrifice to this image of the Lord." O my Lord and Master, you are my strength.

The authorities tied Saint Kabeer, bundeled him up, and threw him before an elephant. The elephant driver tried his best to have the saint tremped but failed. In fact the elephant could see the image of the Lord in Saint Kabeer so it ran away disobeying the driver. The elephant instead lifted up the bundle and bowed down before it. The Qazi could not understand the action of the elephant. He tried it thrice but failed. So the Saint had to be set

free. But the hardened mind of the Qazi was not satisfied. Kabeer was saved because he had taken refuge under the Satguru and was reciting the name of the lord continuously. Gurbani has substantiated this as.

**Kot laakh sarab ko raja jis hirdai naam tumaaraa.  
jaa ko naam na decaa mayrai satgur say mar janmeh gaavaaraa.**  
P-1003

One who has Your name in his heart, is the king  
of all the hundreds of thousands and millions beings.  
Those whom my Trueguru has not blessed with His  
name, are poor idiots, who die and are reborn.

Thus following the teachings of Guru, contemplation on Naam, recitation of Gurbani and doling out in charity are the only means of salvation. You must serve food to the needy irrespect of his cast and creed. No matter even if he has lot of scorn for you. Both of you would be awarded according to respective feelings and actions.

Never be in the impression that the lord is not seeing you. None can conceal anything from Him. Gurbani substantiates this as-

**Sabh kichha sunada vaekhadaa,  
kio mukar paaciaa jaae.**

P-36

He hears and sees everything, How can any one deny him.

Kabeer has also confirmed that chitar and Gupta, the recording scribes of the conscious and unconscious, ask for an account of each and every moment. They are bound to present your account before the Righteous judge of Dharma. Obeying the teachings of the Satguru religiously is the only means of finding an entry to the court of the

lord-the Satguru. So none should get indifferent.

It being the era of Kalyug, controlling of the mind has become all the more difficult. Gurubani too has emphasised the need of special benevolence of the Satguru to control the mind. It states-

**Man bas aavai naanaka  
je pooran kirpa hoi**

P-298

The mind comes to be controlled, O Nanak, if he grants his perfect grace.

Always therefore seek benevolence of the Satguru, so as to follow his teachings religiously. He may bless us to do only those works which would be pleasing to him and enable us to present ourselves in his court with a radiant face. This human birth has been obtained with great efforts. The Almighty primeval lord has desired all human beings to get refuge under Satguru and contemplate on Naam. Without this the man is like an animal who has no mind and can not worship. Do not get entrapped by the worldly glamour. Gurbani warns as-

**Bin simaran gardabh kee niaace.  
Saakat thhaan bharist firaahce.  
Bin simaran kookar harkaaeiaa.  
Saakat lobhee bandu N paaeiaa.  
Bin simaran hai atam ghaatee.  
Saakat neech tiss kul nehee jaatee.**

P-239

Without meditating in remembrance on the Lord, one is like a donkey. The faithless cynic wanders around in polluted places. Without meditating in remembrance on the Lord, one is like a mad dog. The greedy, faithless cynic falls into entanglements. Without

meditating in remembrance on the Lord, he murders his own soul. The faithless cynic is , without family or social standing.

Thus the one who does not meditate on Naam has been held at the lowest level of animals. However when one comes under the refuge of Satguru-the merciful lord, one joins Sadh Sangat--the true congregation, he is saved from falling to an utterly low level and wasting his precious human birth.

These days scientists and politicians are busy in testing their bombs in the sea. They have no other thought than executing military excercises. All these actions do not enable them to read Gurbani or contemplate on Naam. They would only rain bombs on people and kill them enmass. This is because they do not have any spiritual life. They have no faith in Satguru. The people too are following them blindly and giving up the path of truthfulness. None contemplates on Naam. Even the Namdharis, whose main job was meditation are becoming indifferent. They should have increased the duration of meditation and other religious adivities. They do take interest in expanding their business but do not pay the same attention towards Naam simran.

You all know the story of king Ambreek<sup>3</sup>. How he kept on increasing his duration of Naam simran, slowly and reached a stage of meditating on Naam for the whole night. Even the powerful Rishi Durbasha could not harm him as the lord himself was protecting the king.

About Bharat ji also it is stated that he used to discharge his official responsibilities during the day and at night used to contemplate on the name of Lord.

We must learn from these instances there is nothing superior and powerful than Naam. The more you meditate on this the better it would be.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 17-02-1956.
2. For detailed story of Prahlad refer to Discourses of Satguru Partap Singh ji Vol-1, P-220 and Vol-2, P-149.
3. For details on Ambreck refer to Vol-2, P-154.

## Updesh-23<sup>1</sup>

### GURPURAB CELEBRATION

The only purpose of celebrating the important moments and events connected with great personalities is to recapitulate their actions and virtues. The celebrations are held publically so that one and all could know about their fore-fathers, learn something to make their own life also successful and memorable. This has however become only a ritual these days. It has also become a competitive activity amongst various factions. If one group is celebrating the birthday of their saint or a dignitary, why should another not celebrate for theirs. Again to show our own greatness, we try to hold the function more ostentatiously, take out a bigger procession, call senior leaders and feed more people. The expenditure incurred too is very large. The entire celebration is thus lost in exhibition only. None learns anything about the acts and virtues of the dignitary; people just spend sometime, enjoy and go back. We must understand that all the labour put in and the expenditure incurred has gone waste.

The purpose of such celebrations should be to know the life history of the sage, how he came from a poor family and achieved high status in society. Neither the organisers are concerned with this nor the people. With the result we are going from bad to worst. Mere customery celebrations will be of no use.

Our great Satguru's have shown us a path which is free from whims and superstitions. They have not only talked orally but also given everything needed by the people in writing through Gurbani. Some persons do boast that they do not take meals till they have bowed before Guru Granth Sahib ji. It is only a physical activity. What is essential is to follow the edicts written in it. One may keep on paying reverence to Gurbani outwardly whole of life, but if he does not obey its commands and implements these in his life, then he would not make any progress. The real reverence to Gurbani is following it practically and not merely bowing before it.

Karna and kaner are two plants. Both these words are made up of three alphabets ie k, n, and r, but have different characteristics.

The alphabet 'n' plays an important role in deciding the characteristics of the plants. Karna is such a plant that spreads its fragrance all around. However kaner has no fragrance at all.

A similar analogy exists between the words kehni (utterance) and karni (action). Mere utterance does not yield anything in reality. The action is thus more important as it transforms all ideas and plans into concrete output.

Thus simply holding functions to celebrate the birthdays of great personalities would be of no use if we do not learn anything from their lives and implement their teachings in practise.

**SATGURU HARI SINGH JI**

Today we have assembled here to celebrate the birthday

of Satguru Hari Singh ji. It would be important to learn as to how after the deportation of Satguru Ram Singh ji he faced the atrocities of the government. This was a period of unprecedented surveillance and hardships for Namdharis. Satguru Hari Singh ji had to spend all the thirty four years of his pontificate under these hardships. How did he bear all this?

Satguru Hari Singh ji had adopted an attitude of extreme patience towards these hardships and regarded these as Will of the Lord. Gurbani has divided the seasons of the year into six groups. The cool ie autumn season, comprises of the months of Asu and Katik ie mid september to mid November. Satguru Hari Singh ji was born in this cold season. So he displayed extreme coolness and forgiveness in his life time. These two main virtues were in fact his inheritance. He displayed these virtues in real life as well. He was never found getting angry. Sant Dhian Singh ji, the writer of Satguru Bilas has stated about Satguru Hari Singh ji--

*Raam Bharaat jugo jug aat bhe,  
Maan su vaak fraak laheeiaa.*

Ram Chander ji and his brother have always appeared together in all yugs. Ram Chander ji was accompanied by Bharat ji and Krishan ji by Baldev ji. Similarly Satguru Ram Singh ji was accompanied by Budh Singh ji. The initial name of Satguru Hari Singh ji was Budh Singh. They always appeared as brothers. The one with name starting with 'B' had to obey the orders of his brother and bear his separation as well.

As Bharat ji he obeyed the orders of his brother Ram

ji, carried his wooden sandals on his head, and carried out the orders of Ram ji. He had to suffer separation from his brother for fourteen years as well. Satguru Hari Singh ji too suffered separation of his brother Satguru Ram Singh ji for thirty Four years and carried out his orders most faithfully.

### AGONY OF SEPARATION

The agony of separation is too deep and unbearable. Only the sufferer can realise it. Gurbani has described it thus-

**Jinaa andari oumarthhal saeee, jaanani sooleeaa,**  
P-311

Those who have a festering bowl (cancerous ulcer)  
within-They alone know its pain.

The agony of separation is like the pain of a septic boil within the body. The boil and its swelling is not visible from out side. It is however too painful and felt by the patient only. Same is the status of the agony of separation. Only the sufferer feels it because the pain is not noticeable from outside. Gurbani states the mental condition of the sufferer as--

**Hari jaanehi saeee birahu,**  
**Ho tin vitohu sad ghhumi ghholeeaa.**

P-311

To those who know the pain of separation from  
Lord- I am forever a sacrifice, a sacrifice to them.

The pain of separation from the beloved lord is either known to the sufferer or the lord Hari. Only an experienced devotee can realise the mental set up of another devotee.

A Hindi poet Masat Ram has commented on the pain of separation of the Gopikas. The gopikas suffered acute pain of separation from Krishan ji. Having learnt that Akroor has come from Mathura to take Krishn ji along with him they curse him for this action. Poet Mast Ram compares gopikas with a fish out of water. He states-*'the bodies of all the gopikas are burning; they are neither able to live nor die; They can neither express their grief to anyone else nor there is any one who could feel their pain'*.

Guru Gobind Singh ji has also expressed the state of agony of gopikas in Dasam Granth Sahib as-

Oodhav mo soun lai bateeyaa  
 jaduubeer ko dhyaan jabai kari hon.  
 Birhaa tab aae kai mobi grassai  
 teh ke grasae na jeeyo marihon.  
 Na kachhookh sudhi mo tan mai rehi hai  
 dharani par hvai bisudhi jhar hon.  
 Teh te ham ko birthaa kaheeyai  
 kih bhaant so dheeraj hau dhari hon.

D.G. P-379

O Udhava! Listen to us; when we meditate on Krishna, the pangs of the fire of separation greatly afflict us; by which we are neither alive nor dead. We do not even have the consciousness of our bodies and we fall unconscious on the ground; How to describe our perplexity to him? You may tell us how can we remain patient.

The only remedy for this impatience is the glimpse and company of Krishn ji. The agony of separation can be redressed by devotional meeting with the lord. In Hanu Natak the writer Hirday Ram has also described similar pain of separation of Sita from Ram Chander ji. He said,

*Naath par peer kaho kab te bisaaree kapi,  
 Bir raghubir pad kau lau lank aaie hai.  
 Kachhu aas laagae, kachhu aaraj su path jaagae,  
 paachhaee to patiaanae praan, aagae na pathiae hai.  
 Baasee hai nikat ke, udaasee so to naahi mo so,  
 daasee seeaa ke sandaesae  
 bahro na paae hai.  
 Baat kaho gau ki kidho,  
 kari hoei nau ki,  
 praanan ki chouki naath mo pai  
 kab lau divaae hai.*

Sita ji asks Hanuman ji, "Since when Ram chander ji has forgotton her. Ram Chander ji is a great warrior. Sometimes I do believe that he would land here, however another moment I feel that he may not care for me and go back. So far I have upheld my breath with the hope to have his glimpse here any day. However my breaths do not rely upon me any more, they regard all my hopes as baseless, and false. I did develop some confidence when I learnt that Ram Chander ji has arrived on the sea shore, but now I am losing heart. So Hanumanji this could be my last message to him. I am poor servant of Ram ji but my failing breaths are compelling me to get rid of this human body. How long Ram ji wants me to hold on and live? What are his plans?"

Thus the agony of separation from beloved lord is peculiar. It can not be fully explained in words. It is to be felt and realised only.

### AN IDEOLOGICAL AMBIGUITY

There is an ideological difference in the above version

of Hindi poet Hirdai Ram and Gurbani. While expressing the grievances of Sita the poet has cast aspersions on Ram Chander ji that he has forgotten the agony of Sita. For this Ram Chander ji had been blamed. Some other Urdu writers have also sometimes remarked God to be too harsh, cruel etc. The philosophy of Gurbani is however different. It does not believe in blaming the beloved Satguru. In Gurbani under such a situation the devotee has himself shared the blame for the entire happening. Following example would clarify this.

Guru Gobind Singh ji has written Birha Natak in Dasam Granth Sahib. It depicts the pangs of separation of Gopikas from Krishn ji. The last line of each stanza states-

**Taskiyo na heeyo kaskyo na kasaacee.**

D.G., P-376

Some ignoramus persons interpret these as-There was no pang in the heart and no pain arose in the heart of that butcher. The word butcher here has been used for Krishn ji. This in fact is wrong as it does not stand the criterion of Gurbani. The real meaning is--My heart did not develop longing for the lord; No shooting pain arose in my butcher heart even. Gurbani substantiates this--

**Pream bichhohaa karat kasaacee.**

**Nirdai jantu tisu daeiaa N paacee.**

P-745

The extreme devotional love has separated the devotee from the beloved lord. The pangs of separation torture the heart mercilessly and show no mercy at all to this poor being.

The Saint Kabeer has also added to this as-

**Kabeer birho bhuyangam man basai mant na maanai koay**

P-1368

Kabeer the snake of separation from the lord  
abides within my mind, It doesnot respond to any  
mantra.

Thus in Gurbani Satguru ji has never blamed the lord for anything. The devotee also while expressing his grievances has taken the entire blame on himself. If the devotees blame the lord then the very basic principles of devotional worship get defeated.

**SATGURU HARI SINGH JI (CTD.)**

Sant Dhian Singh ji states-

*Lehene samaan leeo kehenae kamaa rang,  
sang guroo lag ang huvaeiaa.*

Just as Bhai Lehna carried out all orders of Guru Nanak promptly and unhesitatingly and became Guru Angad, Similarly Budh Singh obeyed the instructions of Satguru Ram Singh ji religiously and became Guru Hari Singh ji. Budh Singh followed the orders and the will of his beloved Lord and Master Satguru Ram Singh ji so faithfully that he regarded every word from his mouth as command of the primeval lord. He had totally surrendered himself to Satguru Ram Singh ji. The soul of Satguru Hari Singh ji had become one with that of Satguru Ram Singh ji. Although they were two beings still their soul was only one. That is why Budh Singh became Satguru Hari Singh ji.

*Na dhhakae jiske ko su Raam rakhai hai,  
jo Raam dhaakee ko bhi raakh sakaeaa.*

The Hukam Nama of Satguru Ram Singh ji stated, "Hold Budh Singh as supreme power. From now onwards he should be called Hari Singh. Gursikhi would flourish under him. He can pardon any one punished by me, however I would not pardon the one punished by Him."

Thus Satguru Ram Singh ji fully empowered Satguru Hari Singh ji. Once Sant Jioon Singh and Sant Mit Singh were chatting together. Sant Jioon Singh did not have as much faith in Satguru Hari Singh ji as in Satguru Ram Singh ji; Sant Mit Singh ji however not only had full faith in Satguru Hari Singh but held him supreme also. To prove his version Sant Mit Singh ji argued that the burning coal can be picked up by naked hand, however an iron rod heated in coal fire can not be touched by hand. Satguru Hari Singh ji is like that iron rod which has been heated red and formed in the fire of coal; Thus he is supreme. The Saints never make an issue of anything. Sant jioon singh ji straightaway accepted the argument of Sant Mit Singh ji.

Sant Dhian Singh further states-

*Taahi anek namon kar hon,  
joaa daasan paap ko aap sahateeiaa.*

Guru Nanak when bestowed apostleship upon Guru Angad, bowed at his feet also. Thus Guru Angad became greater and superior to Guru Nanak. None bow's at the feet of the younger. This practice of bowing at the feet of successor continued thereafter also. So sant Dhian Singh also salutes and pays compliments to Satguru Hari Singh ji who bears even the sins of his devotees on his own self. Sometimes the defaulters offer to swear in the

name of Satguru so as to prove themselves to be right. Satguru Hari Singh ji could realise the truth and forbade the defaulter to commit another guilt by swearing wrongly in the name of the Satguru.

*Jin naam hari har kaam haree  
hari raam haree har saam jinon.*

His name is Satgur Hari Singh. He has conquered lust, and become one with Satguru Ram Singh. Thus Hari Singh has become Ram Singh and vice versa.

## PATIENCE AND HUMILITY

*Gur amar pai hee kass kamar sahee,  
Gyeh sabar kehee keeaa kaam jino.*

Satguru Hari Singh ji obeyed the orders of Satguru Ram Singh ji and prepared himself to carry out all activities of the gurdwara and continued the activities of langar specifically with full strength. He kept great patience, withstood all hardships but kept all the activities moving at fast speed. Saint Fareed has advised the use of patience as under.

**Sabar Manjh kamaann eiae sabaruu kaa neeheno.  
Sabar sandaa baannu khaalaku khataa N karee.**

P-384

within yourself make patience the bow and make patience the bowstring also. Make patience the arrow; the creator will not let you miss the target.

Those who made patience as an important tool as advised above, they never failed to hit the target. The lord Almighty also sides with them in meeting their target. Satguru Hari Singh ji adopted this as the most important

tool. However he had to face extreme hardships e.g.

*Dur baak kehae sad saant rehae,  
Outpaat sehae ati aam jinon.*

Satguru Hari Singh ji very patiently sustained even the scorn of the people and never reacted to their contemptuous words. He pocketed even the insults of the people and kept patience. He had to bear the atrocities of not only the people but of the government even.

Satguru Hari Singh ji stayed in a room out side the precincts of the gurdwara. He used to go to the langar for taking his meals. Bibi Nanda, the daughter of Satguru Ram Singh ji would stand on the maingate and start scolding Satguru Hari Singh ji. She would continue her scornful remarks till Satguru ji finished his meals and went back to his residence. This was a regular routine. Sometimes Satguru ji even avoided taking his meals. When requested by sikhs, he would say, "The girl feels perturbed." He would not mind his own inconvenience but consider only the discomfort to the girl.

The atrocities of the government all the more added to his vows. Akhand paaths were being performed within the gurdwara stealthily. Sometimes the police would enter the gurdwara to checkup if any unlawful activity was going on. The continuous reading of Granth Sahib ji had to be stopped at one place and simultaneously continued at another place; thus causing slight break in Akhand paaths. Satguru Ram Singh wrote in one of his Hukam Namas that he suffered extreme bodily pains when the break in Akhand Paaths was caused.

Satguru Hari Singh ji once remarked, "O Lord what

should I do, the girl at home and the police outside are making my life miserable."

*Ous giaan sarae gur dhhiaan dharae,  
Hari dhhiaan karae paranaam tinon.*

Sant Dhian Singh advises all to remember and concentrate on Satguru Hari Singh ji who is the ocean of knowledge and wisdom. I offer my heart-felt salutations to such a satguru.

Satguru Hari Singh ji was originally staying in a room outside the precincts of the gurdwara. Then he got an Attic constructed by the side of flour mill. The evening congregation and kirtan continued upto 9-10 O'clock at night. One or two servers used to remain with Satguru ji. They would also go to sleep. As they all went to sleep Satguru Hari Singh ji would quietly go out and meditate in standing posture. He would return home just before two AM, wake up all, take bath and then again get busy in contemplation on Naam. This went on for many years without being noticed even by the closest devotees.

Satguru Ram Singh ji has also advised us to keep patience against insulting remarks of others. Even if some one beats you, you keep patience. The Guru always sides with the one who displays perseverance. From worldly point of view a befitting reply to an outrageous person is essential. One looks towards his relatives, friends or even official authorities for help under such a situation. One must however weigh the power of the Guru against the worldly resources. We must learn from the life of Satguru Hari Singh ji. Learning humility and patience from the life of Satguru Hari Singh ji would be a befitting

tribute to his birthday celebration. We must not lose patience at the arrogance of someone else.

Gurbani has also substantiated this as--

**Man haale kirsanee karnee saramu paanee tanu khet.  
Naam beeju santokh suhaagaa rakh gareebae vaes.  
Bhaao karam kari jamnsee se ghar bhagathh daekh.**

P-594

Make your mind the farmer, good deeds the farm, modesty the water and your body the field. Let the lord's name be the seed, contentment the plough and your humble dress the fence. Doing deeds of love, the seed shall sprout and you shall see your home flourish.

Whatever may be the attire of an individual one must have humility at heart. If his robes are torn but is burning at heart and feels proud of himself, he can not be regarded as an ascetic. Gurbani explains-

**Darvaesee ko jaanasee virelaa ko darvaes.  
ji ghar ghar handae mangadaa dhig jeevan dhig vaes.**

P-550

How rare is the Darvesh, the saintly renunciate, who understands renunciation. Cursed is the life and cursed are the clothes of one who wanders around, begging from door to door.

Having renunciated home once, moving from door to door to survive is neither humility nor penury. Saint fareed further comments on penury as-

**Fareedaa darvaesee gakharee choparree pareet.  
eikni kinai chaaleena darvaesaavee reet.**

P-1384

Fareed, it is difficult to be dervesh, a holy saint; it is easier to love bread when it is buttered. Only a rare few follow the way of the saints.

Many pose only to be an ascetic after renouncing the world. Talking about renunciation and following it however are entirely different aspects. Only a few can follow this difficult path.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 12-10-1956.

## Updesh-24<sup>1</sup>

### CELIBACY

Our great Rishis have divided the human life into four equal parts. The first part is the fourth part of the man's estimated life of hundred years. Thus the first twenty five years a man has to live a life of a celibate. The following are salient features to be observed by a celibate.

- i) He should be soft spoken and should never use any indelcent language--
- ii) He should never get angry.
- iii) He should never have sexual urges.
- iv) He should never feel greedy
- v) He should never feel infatuation for and attachment to anything.
- vi) He should be non-covetous, having no temptation for anything.

Unfortunately the foreigners, when started invading India badly damaged the original Indian culture. The intellectuals and elders were treated too harshly and at times killed. Santokh Singh the writer of famous opus Suraj Parkash has detailed the conditions prevalent at the time of incarnation of Guru Nanak Dev ji as under-

*The brutality of Muslims had crossed all limits of*

*inhumanity. The Hindus were oppressed. The temples were being razed to the ground. The Hindu women were being humiliated. The saints were tortured and killed. Many of them were attacked by wild dogs and killed. Many were nailed alive and encased in the skins of wild animals. Hindus were being forcibly proselytised to Islam. In case they refused to be converted they were tortured mercilessly and killed. Beautiful Hindu women were forced to accept Muslim husbands. The Muslim priests were bribed to pass verdicts to suit somebody's tastes. The liars had a nice time.*

Thus the Muslim rulers caused extreme damage to Hindu religion. If some poisonous chemical is injected into the roots of a tree it starts decaying. Similarly the religion is the root of Indian culture. If religion is damaged the culture too suffers an automatic damage. The Muslim rulers thus caused lasting and irreparable damage to Hindu religion.

Our great Gurus and Saints had upheld the religion above all worldly amenities. They made supreme sacrifices to uphold the religion. Guru Arjan Dev ji did not accept being sewn in the cow's hide and sacrificed his life. Hakikat Rai a child understood and valued the importance of religion. He sacrificed his life for the cause of his faith. Guru Gobind Singh made supreme sacrifice of almost all his family. On the sacrifice of Guru Tegh Bahadur ji he commended his action as under-

**Theekari phori dileesi siri prabh pur keeyaa payaana.  
Teg Bahadur see kriaa karee na kinahoon aan.**

D.G. P-54

**Breaking the pot of his body at the threshold of**

the king of Delhi, he left for the abode of the Lord. None could perform such a feat as that of Tegh Bahadur.

--Dharam hetu saakaa jini keea.  
Sees(u) dekaa par sirar(u) na dekaa.

D.G. P-54

For the sake of Dharma, he sacrificed himself. He laid down his head but not his creed.

-Tilaka jaanyoo raakhaa parabh taa kaa.  
Keeno bado kaloo mahi saakaa.

D.G. P-54

He protected the forehead mark and sacred thread, which marked a great event in the iron age.

Thus Guru Teg Bahadur ji sacrificed himself for the sake of Hindu religion. In his Bani Uggardenti Guru Gobind Singh ji has stated thus-

Sakal jagat mo khalsa panth gaajai.  
jagai dharam hinduk turak dund bhaajai.

The Khalsa panth may triumph in the whole world, may the Hindu religion flourish and the Turks flee.

In the earlier concepts Hindu and Sikhs were not two different religions. They were only one. However the British applied their policy of Divide and Rule on them also and put them apart. All the religious personalities were cleverly, wiped off one by one so that there was none left to guide and lead the people. After all what was the fault of Guru Teg Bahadur ji ? The rulers however felt that if he remained alive, He would be a great obstacle in their mission of creating only one religion. People have their existence only till their religion is alive.

Thus a celibate had to follow a strict code of conduct. He would not massage his body with oil to avoid lusture in the body. He should exercise to keep his body fit. He should take part in wrestling and martial arts to maintain his physical fitness.

Thus first stage of life upto twenty five years was aimed to build up the basic character of a man and a fit body to take heavy loads and responsibilities ahead.

## WORLD PEACE

The ancient culture of India has today become a mockery for the people. The result is continuous decline of character and morale. Unless the same old culture is adopted the world peace can not be ensured. People have to adopt religion in life. It is the religion which would teach us to see the glimpses of Lord Almighty in everyone. Once we adopt this in practice and realise that all are the creation of the same one primeval lord, then how would we think of harming any one? How one would think of grabbing anyone's property or belongings? Everyone has to be contented with his means. Once every one attains this godly knowledge, then there would be no place for bombs and other war material. This can only bring enmass devastation. If everyone is truly interested in world peace then all the bombs and other dangerous weapons should be dumped in the ocean by one and all. Follow the advice of the godly persons, contemplate on Naam and recite Gurbani. Love and respect everyone. Bhai Gurdas states thus--

Thhanamay koi N saadh bin saadh N disae jagi vich koaa.  
Dharam dhaulu poukaarai talai kharhoaa.

Vaar 1/22

Now this earth cannot be upheld without the saints but no saint is available in the world to sustain it. Religion, in the form of the mythological ox is crying beneath it.

The question then arises—who is saadh ie saint ? Gurbani clarifies this as-

**Saadh naam niramal taa ke karam**

P-296

He is called a holy person; whose actions are immaculate and pure.

The saint is recognised by his practical life and not by his costume. Thus to become a true celibate one has to live under the tutorship of a saint. In former days mothers used to play the initial role of educating their children. Mothers like Mata Madalsa<sup>2</sup> would lull her child as--'you are a pure soul; you are enlightened with knowledge of the universe; you are free from Maya; you should have no worldly attachment; this world is perishable, there is nothing lasting here.' Such type of moral education to an infant would become his basic knowledge and concept. He would never go astray. The king then asked the mother to give the child some knowledge about the world also so that he could rule as well. So the sons of the kings were educated in worldly affairs as well.

Look at Mata Gargi<sup>3</sup> and Anusua<sup>4</sup>. The Rishi Mandav cursed Mata Narmada<sup>5</sup> that her husband would die at sun rise. She vowed that with the power of her worship she would not let the sun to rise. The whole world was thrust into darkness. See Mata Sita. Although Ravan abducted her still he could not violate her chastity. The modern mothers can also attain these qualities. They would

however have to adopt the ancient Indian culture. Thus celibacy was the basic to men.

## THE FAMILY LIFE

The first twenty five years were spent in an ashram of a Pontiff, who had passed seventy five years of his life. He thus had experience of all the initial three stages. The boy spent his first twenty five years under strict surveillance of the such a Guru and lived a hard life. He thus had a strong body. The basic education of religious belief had made him mentally strong as well.

In the modern world, boys concentrate more on worldly amenities than on body building. In many families parents start talking about their marriages with the result the boys develop urge for marriage. This feeling itself is harmful for his physical and mental development because he is immature for such feelings. When I see young boys and girls here. I do not find any glow on their faces. The other day a girl was about to fall down during her marriage ceremony? Why our children are not strong enough to shoulder their responsibilities? Gurbani has also warned against lust and anger as-

**Kaam karodh kaseiaa ko gaalal.  
jio kanchan suhaagaa dhhaalal**

P-932

Unfulfilled sexual desire and unresolved anger waste away the body as gold is dissolved by borax.

Thus the desire of sex and habit of getting angry on trifles are extremely detrimental to the growth of youngsters. The boy having spent first stage of his life in Ashram was imparted education on sexology also in the last six

months of his stay in Ashram. He was educated on all aspects of married life in details. He thus learnt his responsibilities towards a successful family life. During his stay in the Ashram, the boy had witnessed his Guru and his life style. This gave him a practical training that he should wake up in the morning, take bath, live a simple life, meditate and perform all the religious routine. The boy was narrated stories about former people that their children were born at a difference of four to five years. The principle adopted by them was that so long as the mother has a child in her lap the husband would not even touch his wife. They would not enter into any such activity which might adversely influence the child. The idea was that even if the child was a few months old and saw his parents in a loving mode, the child did get feelings which he was not able to express. Thus the parents would avoid all such actions.

Just recollect when Mata Kunti<sup>6</sup> used to be in her family way she would live in a room which would have paintings of warriors and saints. There would be a display of arms also in the room. The expectant mother would thus always remain exposed to such an environment so as to produce an asset for the nation. Contrary to this our modern expectant mothers spend their time in cinema houses, listening to unhealthy songs and radio programmes. Some people even appear to be in a race to produce more children than their friends. As a result of promiscuous sex the time gap between the two children is also too short. This affects the health of the the parents and the child adversely. The Guru would as well teach them about diet to be taken during their married life. The students would be cautioned against use of any types of intoxicants and

liquors. The sex even in married life was not an entertainment or satisfaction of passion only. It had been attached religious importance. Thus the marriage had to be regarded as a sacred obligation.

The Guru would as well teach them to have a control on their minds and exercising low coital frequency. This would be the best way of birth control. The arrows of Arjun are very famous. Though there were others like Karan, Duryodhan and many more. The reason of Arjun's superiority was that he learnt archery under strict discipline. The Guru asked him to spend one year with his wife on the same bed, in one cloth only but not let any sexual feeling arise in mind. This was a very stringent test for Arjun to control his mind and he succeeded in this test. Concentration and control on mind is an essential prerequisite for a successful married life.

Like boys the girls also had to spend time in Ashrams. They too were given similar training.

### THE PONTIFF

The pontiff in the Ashram used to be the one who had lived all the three stages of life successfully. He would be highly knowledgeable and possess a high moral character. He would not only teach the students but also practise everything himself. The students would see him waking up early, worshipping and in other religious routines. The Guru would be an idol for the students, who would love to follow each and every action of the Guru.

The education at earlier stage had been held in great importance. Think of a potter. Whatever marks he puts on the raw pot do not vanish after the pot is baked in

an oven. Similarly what ever education is imparted to a fresh student in his early stage leaves a permanent impression in life. So the initial education used to be in Ashrams or temples. The students therefore used to be of high moral character. Such students would be more responsible members of the society and as well the country.

The Guru would as well educate the students about the truth of the Primeval lord. He would tell the students that all that they see around in the world is perishable. The man is born to discharge certain specific responsibilities. The glamour of the world is like sugar coated poison. Initiatly it does sound sweet but ultimately it harms the man. So one should be very careful in dealing with worldly affairs. The knowledge of primeval lord would teach him that all the creation is by one God. So you must see the glimpse of the lord in every one. Never think bad about anyone. Love every one so that you too have a comfortable living.

## CANONICAL COMPLIANCE

Every system has its own set and tested canons. The life sails smoothly under compliance of all such canons. The more rigidly one complies with these canons more smooth and comfortable would the life be. We all know that the primeval lord has given us a limited stock of breaths for the whole life. We normally breath twenty four thousand times daily. Our ancient scholars had even done minute analysis of the way we spend our breath. They say- In a time period, one breathes twelve times while sitting, eighteen times while walking and thirty times while sleeping. While capulating however he breathes sixty four times in the same time.

Thus think of the rate at which we spend our limited breaths in various activities. How many of the breaths we are wasting. Since the total number of breaths allotted cannot be increased, the avoidable wastage of breaths can certainly increase our life span.

Another very important point to be borne in mind is that one drop of marrow is made up of hundred drops of blood; also one drop of semen is made up of hundred drops of marrow. You can your self ascertain as to how much blood is spent just in making of one drop of semen. This, thus is too costly an asset in the body. Reckless spending of such a valuable commodity would soon bankrupt you. You may be having crores of rupees but if you are not able to get up and walk even a few steps then to what use would be your money? The semen is your wealth.

One must wish for a happy married life. This however is possible if one is capable of exercising stringent control on mind. Frequency of coitally should be reduced as much as possible. Copulation should not become an item of enjoyment and satisfying the passion only. When the couple desires to have a child, they should take bath, purify themselves, pray to the lord for his blessings and then copulate with a feeling of religious and social obligation. The feelings of the parents at the time of copulation get transmitted to the child. Care has to be taken till the birth of the child and the mother kept happy and healthy during the entire period. Special care of the diet of the mother must also be taken.

The famous adage is that if money is lost nothing is lost; if health is lost then something is lost; however if

the character is lost then every thing is lost. This is an important principle which must always be kept in mind. There is no alternative to a principled way of life.

Sometimes parents do not get a child even after years of marriage. Then they start consulting the doctors. There used to be a great personality, though an anchorite he used to give medicines also in such cases. He would however put a condition to the couple not to copulate in the first quarter of the night. The reason he used to put forward was that as a result of his medicine the couple would positively be blessed, but he wanted a sadhu or a great man to be born, which is possible only if they copulate in the third quarter of the night. He would not like a devil to be born under the effect of his medicine.

The married life is very subtle and emotional. It has to be lead intelligently. Birth control is very essential. Instead of competing on quantity you should compete on quality. You should be proud that your son is physically very strong and can take on many in a fight at a time; he is an intellectual genius and an asset to the family and the country. With proper care and nourishing diet tremendous power can be created in the body. Body can be made very strong both physically and mentally. Just look at the life of our past heroes. Many a mothers have given birth to great heroes. Bharat as a child of 4-5 years used to play with lions. Bhim Sen of Mahabharat was another such hero. He could kill all the hundred sons of kaurvas. Bhim Sen held the elephants by legs and threw them in the sky with such a force that they could not return. Guru Gobind Singh ji has stated in Dasam Granth Sahib--

**Taha shattar ke bheem hastee chalaee.**

**Firai madhh gainan ajou lau na aaie.**

D.G., P-147

In the battle Bhim threw up the elephants of the enemy. These elephants are still orbiting in the sky and have not yet fallen back on earth.

The mothers of such heroes under went sacrifices and austerities. They were highly spiritual and devotees of the Lord. Hence their sons also turned out to be legendary.

Religion has held the householder way of life in highest esteem. Bhai Gurdas states thus in Kabit 376-

*'Just as the sea is considered biggest among lakes, rivers etc; and sumayr mountain amongst all the mountains; Just as the sandal wood tree and gold are considered supreme amongst the trees and metals respectively; Just as swan is supreme amongst the birds; the lion amongst the feline family; Sri Rag amongst the mode of singing and philospher stone among the stones; Just as the knowledge imparted by the Trueguru is supreme of all knowledge and concentration of mind on Trueguru is superb, so is the family life ideal and superior of all the religions (ways of life)'*

The mothers when lull their children should tell stories from the lives of Gurus, Saints and Martyrs, so that they get some knowledge about their ancestors. They should know as to what was the cause of their extra ordinary strength. Children should be given nourishing diet. These days children are inclined towards junk food. They like to eat ice creams which are too cold. Use of too cold and too hot articles spoils their teeth at an early age. The former people continued with their original teeth till their old age. The present day children have even to wear spects.

All this is because of wrong eating habits and inherent weakness due to too many children. The target of parents should be to produce a legandry idol only.

## MARYADA

After the birth of a child the mother has to play a vital role in his development. The first and foremost duty is to initiate the child with Gurmanter in both the ears. It has normally to be done by an authorised person, but if none else is there the mother herself is authorised to perform this sacred duty. It must be done before feeding the child. This is a normal religious practice amongst Hindus and Muslims as well.

When mothers lull the children to sleep, they do sing something. Here also the mother should recite only Gurbani or utter--Dhan Satguru Ram Singh ji. The child must be brought up in religious environments. As he grows he should hear small stories about Gurus, Saints and Martyrs. He should be taught to learn by heart the names of the Gurus. The heroic tales of valient heroes and freedom fighters should become intresting to the child. With further advancement of age he must learn Gurmukhi alphabets. Mother must also make the child learn by heart a line or two of Gurbani daily.

With such efforts the child would not only get some knowledge about his religion but as well develop an aptitude to learn Gurbani.

The time of going to bed and getting up in the morning must also be fixed by the mother. The child must get up early in the morning before sunrise; clean his teeth and go to toilet to ease himself. Even if the child does not

feel any pressure of going to toilet, still he must go and try once. Thereafter he should take his complete bath. He must contemplate on Naam atleast for a few minutes and then get ready for going to school. He must unfold his turban and tie it daily. Mothers must teach the children about Rehat Maryada of Sikhs. They must know how they have to honour the five k's<sup>7</sup> of Sikhi. The children must know that the kachhehra (under wear) must never be put off from both legs simultaneously. It should be put off from one leg, wear the new one and then only put it off from the second leg.

Wearing kachhehra with wrong side out is also forbidden. The punishment prescribed for wearing the kachhehra with wrong side out even by mistake is recitation of Japuji Sahib five times and seeking forgiveness. In case it is put off from both legs simultaneously then one must perform twenty five recitations of Japuji Sahib. Thus the mothers must teach the children about the principles of ablution and sanctity. They must know the Banis to be recited daily and their timings. They must be taught how to use the rosary of beads and various other religious routines.

Another very important point is that the Gurmanter uttered in the ears of the child at birth is not remembered by the child later on. This was customary, because as per our ancient Indian literature if the child not initiated, dies, he does not get salvation. So the custom in all the religions is to initiate the child before giving him a feed. However when he attains the age of five or six years he should again be initiated with Gurmanter and baptised as well. This is practised amongst Hindus by putting the sacred thread and the Muslim by Circumcision.

The mother has been accepted to be the first teacher of the child. Whatever she teaches the child in first five years would form the basis of his future life. He would not get astray but become a responsible citizen to shoulder any responsibility.

I have talked on this subject openly today because I love you from the core of my heart and owe some responsibility towards you. I had to speak on this important subject because I have observed your deterioration in your health and muscle strength. Some people may not have liked my open and frank talk on family planning but if you see its gist would find it to be extremely useful. Religion is a precious gem blessed upon you by the Guru. Those who have not realised its importance are wasting it and selling it too cheaply.

In the end I would like to call upon all of you to consider my words seriously and adopt as many of these as you can. I am sure the moment you start implementing these in practice, you would yourself notice the prosperity in your household life.

Deterioration of health and moral must become a primary concern of the seniors. As they observe these in youngsters they must guide them to follow the right path. The more seriously you follow these points the faster would be your progress. If I am able to observe improvement in your living, I would feel happy and satisfied having done something good.

May Satguru ji bless you all.



### Notes

1. This updesb was delivered at Bangkok in October 1956. The exact date of the updesb being not available in recordings effort was made to link it through other sources. The personal diaries of Gurdev Singh Mangat the secretary and driver of Satguru Partap Singh ji, has revealed the following travels-

10-10-1956 - Delhi to Bangkok by air

18-10-1956 - Rangoon to calcutta

19-10-1956 - Calcutta to Delhi

At the end of the updesb Satguru Partap Singh ji said that he would be going back tomorrow by flight at 1PM. This means that he left Bangkok and reached Rangoon on 17-10-96. This also indicates the possible date of delivering this updesb as 16-10-56 Satguru Partap Singh ji visited the Bunglow at Rangoon in which Satguru Ram Singh ji stayed.

2. Madalsa-She was married to Raja Ritu Dhwaj. She was a pois lady. She was apt in Divine knowledge and vowed that she would impart divine knowledge to her sons and make them Ascetics. She would lull her sons thus-

'You are a pure soul, you are enlightened with the knowledge of the universe, you are free from Maya, you should have no worldly attachment, this world is perishable, There is nothing lasting here;'

Thus she lulled her six sons to become Ascetics. On the request of the king the seventh was retained at home, so that he could rule. Madalsa wrote the above lull, locked it in an amulet and tied on his bicep. He was instructed to see this only when he is surrounded by extreme difficulties.

3. Gargi-She was an Ascetic. With her Divine knowledge she had realised the Supreme. She was a great intellectual and noble lady who did not marry in life.
4. Anusuiya-She was the daughter of Swambhoo Manu and Dev butee. She was married to the great Rishi Aitaree. She was a chaste lady and faithful to her husband. Because of her devotion and sincere service of her husband she had attained spiritual heights. Once Brahma, Vishnu and Shiv ji disguised as ascetics came to her to test her chastity with the blessings of her husband she converted the deities into children of six month old. She enlightened Sita also regarding the benefits of sincere and faithful service of the husband.
5. Narmada-She was a pious lady who had attained spiritual height with her devotions, sincerely and faithfulness for her husband. She had become a devotee soul. She was married to Kanchik who was a cripple. Narmada used to carry her husband in a basket on her head. While she was going with her husband on her head, the leg of the husband, which was extending beyond the basket, hit Rishi Mandav. The Rishi got annoyed and passed a curse that Narmada's husband would die at the sun rise. Narmada was surprised on this. She vowed that she would not let the sun to rise. Thus the world was plunged into darkness. All the gods requested Narmada to give up her resolve. Ultimately on the advice of Anusuiya and the promise of the gods that her husband would not die and live long, Narmada gave up her resolve.
6. Mata Kunti - The mother of Pandvas.
7. 5k's while creating the Khalsa, Guru Gobind Singh ji baptised the Sikhs with Amrit and prescribed the following 5-k's to be adopted religiously by all
  - i) KESH - To maintain unshorn hair.
  - ii) Kangha - Comb of wood.
  - iii) Karra - A steel bangle to be worn in hand.

- iv) Kirpan - Sword for self protection and also to fight the oppressors.
- v) Kachhehra - A white coloured underwear of specific design.

## Updesh-25<sup>1</sup>

### THE MEMOIRS

The earliest event that I can remeber of, is when I was hardly two years old. Then I had just recovered from small-pox. I was standing on the roof of the grain storage bins, facing west. Mata Jiwan Kaur ji facing north was tying the string of my underwear.

The second event that I can recollect today takes me back to year 1892. I was then just two and half years old. I saw the dead body of the horse which was donated by the sardar of Manavala. It lay dead in the stable. Maharaj Nihal Singh ji had born then.

### YEAR 1951 BIKARMI ie 1895AD

Satguru Hari Singh ji left on a tour on bullock carts and horses. Fourteen oxen were purchased for this tour. The highest price paid for one ox was Rs. 76/-. The tour used to be conducted from village to village. Some of the villages visited during this tour were-Lohgarh, Gujarwall, Khanjarwall, Chhajawall, Roomi, Boparai; I was then sitting with Mata Jiwan Kaur ji on a bullock cart. Mata ji later refused to ride the bullock-cart as the cartsman used to beat the bulls too much. So a seperate small carriage driven by oxen was arranged for Mata ji.

This tour commenced in Poh (January). We then visited Mukatsar to celebrate the Maghi festival. Here concluding

ceremony of three hundred and fifty paaths was performed and *Karrah Parshad* was prepared in such a large quantity that everyone got it to his satisfaction. There was too much rush of people and too shortage of utensils. I distinctly remember that Guru Hari Singh ji too was served food in a kneading trough.

We then visited Gehleen and Bilaspur. From Bilaspur a bull was purchased for the cart of Mata ji. This bull had a wound on its neck which was treated by Wazir Singh.

This Wazir Singh was blind of one eye. He was my male nurse and used to help me in playing. He did not marry and observed chastity the whole life. Sometimes mothers experience difficulty in delivering a child. Wazir Singh was so chaste and spiritual that as per the normal rural practice the string his trouser used to be washed and the water administered to the mother. It worked miraculously for the mother to deliver easily.

We then visited Dhhilwan where the second bull for Mata ji's cart was purchased. Then we visited phoolewall. Here I started riding a horse along with Basant Singh. From phoolewall we went to Dabarria. On the way we had to cross a watered field. The hooves of the horses were getting stuck in the mud. We crossed this area with a great difficulty.

We then reached Guru Sar. Godha Singh related to me an important happening. One Bir Singh of village Lakkarrwala quarreled with Garrala Singh and killed him. This case was put up before Guru Hari Singh ji. Bir Singh was called to state the truth. The head man Sadda Singh

warned Bir Singh to tell the truth lest he suffered the curse of Guru ji. He however backed out from telling truth. Guru Hari Singh ji remarked, "Well, If Guru Ram Singh is the Lord then the truth would be revealed within twenty days." Bir Singh died on the eighth day. We then visited Malot where couldrons full of milk were arranged for distribution to Sadh Sangat.

We then reached Jandwala. Here the locals presented a buffallow. It remained at Sri Bhaini Sahib for many years. From Mukatsar we went to Khundli. The horse of Godha Singh had habit that it would bite the rider of the horse which it envied. It bit Baba Darbara Singh ji. He then had to be transported on a cart. Arjun Singh of Lohgarh was put on the service of Baba Darbara Singh.

I am trying to recollect as many of incidences as I can. From Sevanga we went to Bhai Bakhtaur. From here we left early in the morning at 2 A.M. Here I rode a camel. We reached Theraj the village of Mata Jiwan Kaur ji. Here I saw one Kharag Singh who was physically very strong. He would pickup two almonds, place these within his palms, press and break. He thus broke about two seers of almonds. From here we reached Nangla where Satguru Ram Singh ji inflicted canes on devouts of Malerkotla. We then reached Fatehgarh. Here the programme was organised by S. Santokh Singh who as well donated a buffallo.

From here we went to Bhikhi, Dharmukote, Lalloowala, and Ubay. From Ubay I rode a camel alongwith Mahant Sewa Singh and we reached Sri Bhaini Sahib.

**YEAR 1953 BIKARMI- 1896 AD.**

This tour was for one month and planned for the

districts of Amritsar and Gurdaspur. We visited villages Dalam Nangal and Kakarra. On this route I caused my horse to run fast and I fell down. Guru Hari Singh ji had to return to Sri Bhaini Sahib before Diwali celebrations at Amritsar.

### YEAR 1954 BIKARMI- 1897 AD.

Sant Jameet Singh ji of Gill having left for his heavenly abode a function was organised to perform his Bhog ceremony in Asu, corresponding to Sept.-Oct. 1897. Satguru Hari Singh ji planned to attend this function. We reached Amritsar by train. Since we had no permission to enter the city we had to wait at a well near hospital. Baba Darbara Singh, in the meantime, arranged five tongas for onward journey. I boarded a tonga alongwith Darbara Singh. This tonga was being pulled by a white horse.

On the way we had to cross the river flowing in two streams. This had to be done on a boat. The tongas too were loaded in the boat. For loading the tonga in the boat four-five persons used to lift it from one side and from the other side Godha Singh alone lifted it. We thus reached Ravea village. By then the sun had set. Hazara Singh Mahant then went to village Batha to arrange loaves for all of us. Next day we reached the village Gill.

Guru Hari Singh ji did not like Mastanas in the congregation. If any one went into the stage of trance, he used to be taken out. He however never objected to Jioon Singh of village Rachhara. During the function at village Gill he went into stage of trance and fell down in such a way that his legs hit Guru Hari Singh ji in the chest.

We then reached Daulowali. Here Ragi Kaloo played on the taoos along with Bhai Matoo. They sang a classical raag. That day, for the first time I could understand how the sum ie the begining of talls (rhythmic cycle) is played in Raags. Guru Hari Singh ji then visited the nearby villages and reached Kiampura. From Kiampura Satguru ji visited chhaniawal for a while and then left for kakayki. On the way a bitch joined our caravan and came to Sri Bhaini Sahib. It was named Kaulan. It was a very smart hunter bitch.

From *kakay ki* we reached Datewal. The evening congregation was held in a school. Ragi Kaloo sang so melodiously that everyone felt enchanted.

Then we visited Guru Chak and Sakhana. Hukam Singh<sup>2</sup> the Shah of Sakhana was blessed with a boon by Satguru ji. From here we visited Halowal, Malowal and Jioon Bhinder. We then visited Bathanwala, Shorekote and Chakarali. From Chakarali I rode a horse but fell down from it and got hurt. We then visited Mandiali, Taranadi and Kale khataee. Here a number of devotees from Mukatsar came for Darshan of Satguru ji. We then visited Kakarran, lopoki, cheleki and Muhawa. Here Sant Harnam Singh chhooteeay met Guru Hari Singh ji. He informed him that eight days back he had been blessed with son and named Gurdial Singh. I had then started riding a horse. Which went out of control. I fell down and got hurt. My male nurse Wazir Singh then lifted me on his back. When we passed through Muhawa we saw sant Kesar Singh ji and others in a stage of trance.

From Muhawa we went to Narali and variaaee where six marriages were solemnised. Guru Hari Singh ji then

stayed at Amritsar for four days to celebrate Diwali. This tour lasted for two months.

From Amritsar I came back to Sri Bhaini Sahib. Guru Hari Singh ji visited chugavein-Jhaura and Bhagwin before returning to Sri Bhaini Sahib. At Bhagwin Lachhman Singh gave a medicine to Guru Hari Singh ji which he could not digest. He fell ill. An Akhand paath was started for the health of Guru ji. By the time the concluding ceremony of paath was performed, Satguru ji too was fully cured.

## NOTABLES

Because of strict surveillance Satguru Hari Singh ji was confined within the limits of Sri Bhaini Sahib. He had to take permission for visiting any other area. When ever he planned to visit some place he had to apply to the authorities for permission. A detailed programme had to be submitted. Consequently the devotees from the village to be visited also had to seek permission for the visit of Satguru ji. The tour had then to be monitored by a Thanedar who would accompany Satguru ji all the time. In case of any violation, reasons for the same had to be submitted in writing.

Sant Bhagat Singh ji narrated a specific incident. Satguru ji was on his way to Dogran wala. While he was crossing a marshy area all the four legs of his horse slipped apart. The Thanedar who was a Muslim, was following Guru ji. He abserved that Four Muakals (deities) caught hold of the legs of the horse and put them in erect posture. The Thanedar that day accepted Guru ji to be the God Almighty. Inspite of such incidents the Thanedar

performed his official duty and never showed any leniency in observation of the rules.

During these trips Satguru Hari Singh ji was accompanied by the following Ragis and panegrists.

#### RAGIS

- i) Bhai Gurdit Singh (Dittu) and sons Jai Singh and Chanda Singh
- ii) Bhai Kirpal Singh, Nihal Singh and Harnam Singh all brothers; and son Hazura Singh.
- iii) Brothers Natha Singh, Kartar Singh, Hazura Singh and Multana Singh alongwith their wives.
- iv) Bhai Khazan Singh, Jagat Singh, Rattan Singh and sons Sujan Singh and one more.
- v) Bhai Moulou and Keema
- vi) Bhai Kaloo, Father, Mattu and Uncle Bhai Haveli.

#### PANEGRYST

- i) Bhai Santa Singh and son Madho.
- ii) Bhai Labh Singh
- iii) Bhai Karoorra of Karolwala.

All these musicians used to be on horses. There were twenty horses for them in the entourage. All of them used to perform during the day and Satguru ji used to listen to all of them. Immediately after reaching a destination Satguru ji would have a bath, take something to eat, rest for 15-20 minutes and then go to attend the Kirtan or leave for another place. He used to be very busy all these days.

While at Daulowal a devotee wanted to donate a horse to Satguru ji but his wife did not allow him to do so. He got annoyed and prayed, "If He is true Satguru then the horse should die." The prayer was heard and the horse died on the second day.

In Bikarmi 1956 Satguru ji went on a three months tour but I did not accompany him. During this visit he blessed Sardar Bhagwan Singh of Manawall with a son who was born the next year and named Ujagar Singh.

There are numerous other events which I do not now remember



### Notes

1. The date of this updesb could not be available from recordings. It however appears to have been recorded by Satguru Jagjit Singh ji at Sri Bhaini Sahib on the tape recorder purchased by him. The period of recording is thus presumed to be 1956.

### 2. Hukam Singh Sakhana

He was a rich man of Sakhana. He had started a twenty four hour free langar (eternal feast) for one and all. He had stocked winter and summer cloths also for the free distribution to the needy. Satguru Hari Singh ji was impressed with his self-less service to the poor. He blessed him that he would never run short of wealth.

## Updesh-26<sup>1</sup>

### THE SATJUG<sup>2</sup>

Satjug literally means the era of truth. However when you start writing fake stories in which all the names and incidents are imaginary, then it does not remain Satjug. You have been all attached to the hem of the Satguru. Thus, having followed the Satguru there is no justification in running after ordinary men. Bhai Gurdas has stated thus:-

*Satigur Saahiba chhadi kai Manamoukhu hoi banday daa bandaa.  
Houkamee bandaa hoi kai nit outh jaai salaam karaudaa.*

Var 15/4

Manmukh, the mind oriented, leaving away the Truguru Lord becomes a slave of man. Becoming errand boy of man he goes daily to salute him.

Having taken refuge under the Satguru why should we run after people and seek their blessings? Why should the youngmen go astray from the path of truthfulness? Some writers take a line from Gurbani, quote it and then add their own versions. They try to mixup falsehood in truth. We must shun such activities that defame Namdhari. While commending Satguru Ram Singh even the English had accepted that Kukas do not tell lies. We should maintain our fair name.

Some writers are ambitious to write Namdhari history. They should consult us before hand. Different writers writing differently on the same subject creates doubt

amongst readers about the truth of the facts. Similarly some Jathedars use half a line of Gurbani and add the second half from their own side. This must also be avoided as this negates Gurbani.

Right from the inception of world the Almighty lord has although created both the truth and falsehood yet he always favoured the truth. Gurbani states-

**Aap sati keeaa sabh sati**

P-294

He himself is true and all that he has made is true.

Having been blessed by Satguru Ram Singh ji you must endeavour to follow him rigidly and dress up as desired by Him. The more you mix up with the world the farther you go from truthfulness. Instead of reading and writing novels and story books read the chronicles of Satguru. Gurbani states-

**Eik sajan sabh sajanaa eik vairee sabh vaadi**

P-957

If the one Lord is my friend, then all are my friends,  
If the one Lord is my enemy then all fight with me.

Satguru Ram Singh has disallowed Namdharis to interpret Gurbani in own words. We being liable of making mistakes can interpret Gurbani also wrongly. Having taken refuge under Satguru Ram Singh ji we should always side with truthfulness.

## IMPORTANCE OF ATTIRE

The future of any country or society depends upon young men. In case they have been brought up to shoulder responsibilities they would be an asset to society

and the future would be prosperous. Young men are physically strong and capable of doing any work. They have enthusiasm also. The only thing they lack is experience. So it would be useful to keep some experienced persons in the leading groups. The leading group has to be so constituted that it is a mixture of experience and enthusiasm, so that they are able to take strategic decisions successfully. They must take refuge under the Satguru, secure his blessings and then do their assigned job diligently.

The Satguru motivates the disciples to tread the path of truthfulness and sanctity. Once these habits are formed in disciples they would become most sincere and responsible citizens. Many people blame us that we believe in untouchability. In fact everyone believes in this due to one reason or the other. Some have to follow it under the instructions of a doctor to avoid infection. Thus everyone believes in avoiding infection due to one reason or the other. We are the disciples of Satguru. We must continue to pray to him and seek his benevolence to enable us follow his teachings. Gurbani states thus-

**Raakh paij naam apunae kee karan karaavan haarae.  
Prabh jeeo khasamaanaa kari piaarae.**

P-631

You preserve the honour of your name, O Lord,  
cause of causes. O dear God, beloved, please make  
me your own.

If we look towards the past Indian history and culture, we would find that people have always followed one leader eg Ram chander ji, Krishan ji, Guru Nanak Dev and his successors. There was no confusion in their thinking and the people treaded the path of truthfulness comfortably.

Their decision was final and irreversable. Now a days we constitute committees which have representatives from various beliefs. It becomes difficult sometimes to reach at concensus.

The Satguru has prescribed a perfect code of conduct for us. He has as well prescribed our dress. We must understand the importance of dress. It is a check against falling to a low level of dignity and resorting to unlawful activities. You must adopt the countenance of Saguru Ram Singh so that all the negative feelings are wiped off and you become a perfect Namdhari. We have to preserve the honour of dress and thereby the Guru. All of you must remain in the same dress at homes in which you come here. We must dress up in the same style as prescribed by satguru Ram Singh ji. Everyone must make concerted efforts to follow the edicts of Satguru ji and earn his pleasure. The worldly charm is not lasting and cannot fulfill all our desires.

Today we had made a change in the seating of ladies in the congregation. Those in Namdhari costume were seated separately from those who were in their normal dress. None should blame the sentinels on duty to ensure proper seating of sadh sangat. There is nothing wrong in this. You have yourself to decide which dress you value the most. It is my responsibility to guide the disciples to follow the path of truthfulness and chastity. While in Sadh Sangat we must learn to honour the Maryada and uphold its sanctity. I have therefore to adopt means suiting to the prevelent situation and motivate the disciples to follow the code of conduct. None should feel irritant on this.

Ravan did abduct Sita but could not win over her

chastity. His brother Kumbhkarn asked him that why he has not adopted the figure of Ram and attired like him. Ravan said when I do it all my passion for lust vanishes. Then I do not feel like having illicit relation with sita. See the affect of dress. Sita does not look at any one other than Rama. We must also have similar faith in the Satguru.

### FIRM FAITH

The main force binding the relationship of the Sikh with the Guru is his firm faith. The sikh surrenders all that he has to the Guru and lives to the will of the Guru. If he distracts his attention to anyone else than his Guru, he ceases to enjoy the confidence and pleasure of the Guru.

The sikh takes refuge under the Guru when he is disheartened by the worldly relationships. Gurbani states-

**Oustat nindaa naanak jee mai habh vanjaace,  
chhorriaa habh kijh teagee.  
Habai saak koorraavae dithae tou palai taiddai laagee.**  
P-963

I have totally discarded praise and slander, O Nanak,  
I have forsaken and abandoned everything. I have  
seen that all relationships are false and so I have  
grasped hold of the hem of your robe, Lord.

There are numerous sikhs who had firm faith in the Guru, lived according to his will and regarded the Guru as all pervading. A few cases are cited here,

### BHAI TILKA<sup>3</sup>

He lived in Garh shanker. A yogi settled in Garh shanker started preaching that anyone who would get his

glimpse once would be awarded stay in heavens for a year. Almost everyone had the glimpses of the yogi except Tilka a sikh of Guru Arjan Dev ji.

The yogi when learnt that Tilka does not want to have his glimpse, himself came to meet Tilka. The sikh must not get allured by anything and look towards anyone other than the Guru.

**BHAI GHANEEA<sup>4</sup>**

A disceple of Guru Gobind Singh ji served water to sikhs and Muslims alike in the battle field. When asked he said he had served water to none else but Guru Gobind Singh only.

**BHAI NAND LAL<sup>5</sup>**

A devotee of Guru Gobind Singh rejects a thousand high heavens for half a grain of barley. In another Ghazal he says he has come to this world only for the glimpse of Guru Gobind Singh otherwise he had no other motive.

Thus the sikh has to repose firm faith in the Guru and not get deluded by miracles even.

I would call upon Namdharis to realise that Satguru Ram Singh has enlightened them about the truth of this world. This is the greatest pelf to be hoarded. You do enjoy the blessings of the Guru but continue to pray him for continuance of his blessings.



**Notes**

1. This updesh was delivered at the Hola Mahalla celebration at Delhi on 16-3-1956.
2. Satjug the weekly newspaper of Namdharis.
3. For details refer D.C.S.P.S., Vol-2, P-151
4. Also refer Updesh-20, P-56.
5. For Bhai Nand Lal refer D.S.P.S. Vol-1, P-323.

## Updesh-27<sup>1</sup>

### WORLD PEACE

The only way to ensure lasting world peace is to follow the ideology of Satguru Nanak Dev ji. His ideology is not to kill or harm anyone. He propagated that all are the creation of same God Almighty, so we must love everyone.

Guru Nanak Dev ji went to see Dev Loot. He was a demon king. He requested Guru Nanak Dev ji to eat his food. Guru ji refused point blank as he killed others to satisfy his appetite. He was thus a sinner so he could not eat his food. He asked him to vow to give up killing others and eating meat before he can eat his food.

So long as the rulers kill and harm others, how can the peace be ensured. The peace can be given to the world if the world leaders follow ancient Indian culture. Unfortunately we have been regarded as illiterate and backward. We are however fortunate of being the disciples of Guru Nanak. We the sikhs, have also not been able to propagate the message of Guru Nanak in the world and kept him confined to a small group.

The ancient Indian culture was too rich in every field. The entire world has learnt a lot from us. We should follow the Gurbani strictly which states-

**Dookh N daeee kisai jee  
pati sio ghari jaavo.**

P-322

Do not cause any being to suffer, and you shall go to your true home with honour.

Also,

**aekaadasee nikati paekhoh hari Raam.  
Indersee basi kari sunho hari naam.  
Mani santokh sarab jeco daieaa.  
In bidhi barat sampooran bhaeiaa.**

P-299

The eleventh day of the kerner cycle : behold the Lord, The Lord is near at hand. Subdue the desires of your sexual organs, and listen to the Lords name. Let your mind be content, and kind to all beings. In this way your fast will be successful.

The sikhs daily recite Japji Sahib. It states-

**Dhaul Dharam Daeiaa kaa poot.**

P-3

The mythical bull is Dharma, the son of compassion.

But after reading this we kill a goat or a cock to satisfy our hunger. We have gone astray from the path shown by Guru Nanak. He does not want us to even think evil about others. Gurbani states-

**Par ko buraa N raakhahu cheet.  
Tum ko dukh nehee bhaaee meet.**

P-386

Do not harbour evil intentions against others in your mind and you shall not be troubled, O siblings of destiny, O friends.

Now a days Pt. Jawahar Lal Nehru is wellknown to the world leaders and enjoys high prestige. He is as well known as the angel of peace. He can take the lead in this respect. However the most essential thing is to dump all

arms and the equipment meant for destruction in the sea. Second important point would be to control the mind and not allow it to go astray. For this one has to contemplate on Naam and take refuge under some godly figure, so as to learn the method of controlling the mind and concentrating it on the name of the Lord. You will then start enjoying the spiritual bliss. The Gurbani states-

**Aatam rass jih jaaneias hari rang sehajae maan.  
Naanak dhani dhani dhann jan aaie tae paravaan.**

P-252

One who knows the taste of the Lord's sublime essence, intuitively enjoys the Lord's love. O Nanak, blessed, blessed, blessed are the Lord's humble servants; how fortunate is their coming in to the world.

## CONTEMPLATE ON NAAM

Satguru Nanak Dev ji and his successors have vigorously propagated and motivated people to contemplate on the name of the Lord. They have explicitly stated in Gurbani that the name of the Lord is the only saviour and source of salvation in this time. They have even prescribed the minimum daily routine as well. All Namdharis are required to atleast recite Japu, Jaap, Rehras, Arti sohila and Chandi Di Var daily. Apart from this they must complete one mala while reciting Bhagauti and 2-1/2 malas contemplating on Naam daily. This is their minimum daily schedule. If any one can do more then he must do.

As per the writings of Guru Gobind Singh ji the future is very bleak and heading towards total extinction. This is quiet evident from the war material being developed and enmassed all over the world. The day it flares up it would be beyond anyone's control. The name of

the Lord would then be the only saviour.

Guru Gobind Singh ji had foretold that in the era of Satguru Ram Singh ji the kings would be uprooted. This has already happened. The ruling princes played in the hands of the British and gave it in writing that Ram Singh must be deported and never allowed to return. If he came back he would uproot the country. Satguru Ram Singh ji struck the ground with both hands and remarked, "What damage have I done to them, that they are against me." The government officials showed the writings of the ruling princes and others to Satguru Ram Singh ji and said, "We are unable to help you as your own people do not want you to come back."

Thus all the ruling princes, land-lords, mahants and others, suffered extinction because of their actions and ill feelings towards Satguru ji. Until and unless our intellect is pure and clean we would not be able to do anything concrete. For a pure and clean intellect we all recite Japu ji Sahib daily. It states thus-

**Bhareeai hath pair tan dayh.  
Paanee dhotai utras khayh.  
moot paleetee kapar hoe.  
day saaboon laecai oho dhoe.  
Bharaeai mat paapaa kai sang.  
Oh dhopai naavai kai rang.**

P-4

When the hands, feet and the body are dirty, water can wash away the dirt. When the clothes are soiled and stained by urine soap can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by love of the name of the Lord.

Thus a method of cleansing not only the body but the intellect has been well explained. Gurbani further substantiates this as-

**Parmaesar te bhuleiaan viaapan sabhae rog.**

P-135

Forgetting the transcendent Lord, all sorts of illnesses are contracted.

Also,

**Har bisrat sabh kaa muhtaaj.**

P-802

Forgetting the lord, one becomes subservient to all

People are highly illusioned. They regard Lord Rama, Lord Krishna and Guru Nanak as different. This is the main cause of their sufferings. Guru Gobind states-

**Aadi ant ekai avataaraa.  
Soee Guru samjhiyauh hamaaraa.**

D.G. P-1387

He is the only one from the beginning to the end.  
I consider him only my Guru.

Thus there is no difference between Guru Nanak, Guru Gobind Singh and Guru Ram Singh. People must realise the truth. Saint Kabeer had the eternal vision to see this truth, so he stated in Gurbani as-

**Aetae aurat maradaa saajae ey sabh roop tumaarae.  
Kabeer poongaraa Raam aloh ka sabh gur pir hamaarae.**

P-1349

You fashioned all these men and women Lord, All these are your forms. Kabeer is the child of God, Allah, Ram all the gurus and prophets are mine.

Thus if we are really interested in world peace then we should contemplate on Naam; purify and make our intellect clean; None should have ill will for anyone, and all war material must be thrown in the sea. Another important point is care for the poor. Depending upon my own resources I should love to help a poor person who does not have a home to live. If I have to envy, I should envy to raise the standard of poor and not pull down any one else.



#### Notes

1. This updesh was delivered on 17-3-1956 at the celebration of Hola Mohalla in Delhi.
2. It was broad cast live on all india radio.

## Updesh-28<sup>1</sup>

### RE-CREATION OF KHALSA

Sadh Sangat ji, let us concentrate on the lotus feet of the Lord, commune with him and recite loudly 'Dhan Satguru Ram Singh ji'. Kindly recite 'Dhan Satguru Hari Singh ji' as well. In his order from abroad Satguru Ram Singh ji had delegated all his powers to Satguru Hari Singh ji and remarked, "He can pardon anyone punished by me, but I would not pardon anyone punished by him." This had made Satguru Hari Singh ji supreme. So for the fulfilment of all your wishes and successful completion of your tasks you must remember Satguru Hari Singh ji also along with the remembrance of Satguru Ram Singh ji.

There are some who do not like to utter the name of Satguru Hari Singh ji. You should keep distance from such people. Always remember that Dheer Mal could secure Granth Sahib ji<sup>2</sup> from the river Beas after the blessings of Guru Tegh Bahadur ji, the then Master.

Guru Nanak Dev ji had foretold the activities of his tenth successor--Guru Gobind Singh ji. Accordingly he created the Khalsa. He baptised the disciples with Amrit and named them Khalsa. Guru Gobind Singh ji said that only those who gave up the following customs would be baptised-

i) Bhaddan - The act of shaving head at the death of an elderly relation.

- ii) Tarpan - libation ie offering water to the gods.
- iii) Kiria - performance of obsequies ie the funeral rites on 11th or 13th day after the death.
- iv) Bhichhia - Seeking alms.
- v) Tobacco - smoking
- vi) Janyu - abjure wearing the sacred thread.

Some persons did not cherish the above commands of Guru ji. They termed this action to be unlike that of a Guru and lost faith in him. Losing faith in the present master however amounted to losing faith in the previous Gurus as well. Thus all their virtuous acts too became null and void.

Guru Nanak Dev had clearly said that Guru Gobind Singh would vest one of his disciples with the power of his Word, and depute him to meet Aurangzeb. It did materialise as planned. He had as well prophesied that a time will come when the sikhs<sup>3</sup> would deviate from the path of the Guru, they would not follow the tenets of their belief. This would be a period of their downfall. They would fall to a very low level. They would leave their families and adopt casual relationships. Inebriation would be common. Even the hair would be disrespected. They would sacrifice the sikh customs and belief like a butcher killing a cow. None would recite the name of the Lord and read Gurbani. They would thus not only desert the sikh Maryada-way of life, but themselves also suffer extreme agonies and hardships. They would be subservient to all. My twelveth incarnation would then revamp the sikh tenets of belief and re-create khalsa. He would dress up the newly created khalsa in white. Irrespect of his class

or cadre, the khalsa would be clad in white. They would sing Gurbani at high pitch like the thundering of lightening. They would sing only Gurbani as-

**Nirbaan kirtan gaavoh kartae ka  
Nimakh simarat jit chhootae.**

P-747

In the state of nirvaanaa sing the kirtan of the creator's praises, contemplating on Him in meditation, even for an instant, saves the one.

**Why sing only Gurbani because-**

**Satguru binaa hore kachee hai baanee**

P-920

Without the Trueguru other songs are false.

To revamp Sikhism Satguru Ram Singh re-baptised the sikhs and blessed them with Gurmantar. He made them to follow a very stringent and hard code of conduct. The result was that the people in great number started entering the Sikh faith. Giani Gian Singh ji had stated thus-

*He (Satguru Ram Singh) made people give up smoking and keep unshorn hair. Particularly fortunate were those who partook of the nectar and entered the sikh fold.*

*Socked in the bliss of Nam, they gave up opium, hashish, Poppy, liquor and various other intoxicants. They would not eat meat. They would not steal. They foreswore adultery and deception. They practised saintiness. The Golden age had returned.*

## THE GOLDEN AGE

The main characteristics of Golden age are white costume and always speaking the truth. Satguru Ram

Singh ji on way to Anandpur Sahib halted at Kiratpur Sahib. Two sikhs from Majha area had darshan of Satguru ji and prayed to be blessed with Naam. Satguru ji asked them to shun drinking, meat eating, stealing and adultery. One of the Sikhs accepted that a horse worth Rs. 600/- stolen by him was at his residence. Satguru ji asked him to first return the horse to its owner before he can be blessed with Gurmantar. He immediatly went home, retuned the horse to the owner and came back to be blessed with Naam. This was the standard of people in following every word of Satguru ji.

During the tours of Satguru Ram Singh ji thousands of men and women accompanied him. Night stay also used to be in the open. All men and women slept at the same place without any wrong feelings for any one. So much so that in the night the women pulled the covering off the man and vice versa. This type of purest feelings were because of the sanctimoniousness in the environment and the blessings of Satguru ji. Such things are possible. Guru Gobind Singh ji has depicted in Dasam Granth Sahib the status of a rishi as-

**Kahoon singhani doodh bachhae chunghaavai.**

**Kahoon singh lai sang gaooan charaavai**

D.G. P-151

Because of the influence of the rishi the lion used to graze the cow and the calve suck the lioness.

I have also observed that whenever I visited Gujranwala, while sant Kesar Singh ji Chawinde was in sadh sangat, environment used to be so pious that one could not notice the arrival of a man or woman in the congregation. Thus Satguru Ram Singh ji started real Satyug within Kalyug.

Here none should tell lies. The situation now a days however is different both parties go to the court, swear to speak the truth but in reality they tell only lies.

Satguru Ram Singh ji has been deported for eighty five years now. As per the prophecy of Guru Gobind Singh ji and his own commitment we are eagerly waiting for his return at the earliest. Many devotees have already left for their heavenly abodes without having glimpse of Satguru ji. There are numerous having grown old and on the verge of breathing their last any day. There are some who have even lost faith. Sham Singh of Sarahali when conveyed such a plight of sikhs to Satguru ji. He replied, *"When I would reappear then those who have lost faith would come to know and start crying like the frogs as they do after the first rain; Those who have expired would come back again; For those who have grown old, I have reserved butter milk, they would all become young"*. In the Gurind Nama it is stated that when Satguru Ram Singh ji would reappear, then every body would attain the age of twelve years.

Our duty is to repose faith in Satguru. He may kindly bless us to sustain ourselves and reappear as per his own will. His memory should always remain fresh in our minds.

When we come to attend religious festivals we must devote ourself fully to the Satguru. There may be some who spend their time in criticism, derision and mocking. We must be free from personal ego and jealousy. Sant ji of Mirjaywalla lived for about fifty years after deportation of Satguru Ram Singh ji. His heart was always burning with the agony of separation. He could never smile in life time.

In the same agony of separation Satguru Hari Singh ji never wore the clothes of Satguru Ram Singh ji. Sada Singh of Amritsar presented an easy chair to Satguru Hari Singh ji. He did not sit on it and said, "Satguru Ram Singh ji when returns would sit on this." He had enshrined Satguru Ram Singh in his heart permanently and never shifted his attention away from him.

#### PAATHS OF CHANDI DI VAR<sup>4</sup>

Sadh Sangat is aware that 125000 recitations of Chandi Di Var is in progress. About 70,000 recitations have already been completed and the balance has also to be by you. According to my rough estimate if the number of paathis in one go, is increased to 150, then this great task can be completed in three days. In the past the Sadh Sangat has never left any work half done. Now also I am sure of their whole hearted cooperation.

It should be remembered that these paaths are being done for the Darshan of Satguru Ram Singh ji. It is therefore the moral obligation of all the Namdharis to put in their best in this noble task.

As human beings, we can only make a joint concerted effort for the blessings of Satguru Ram Singh ji. None can force him to appear immediately. So we have to pray Him to accede to our request Gurbani states-

**Karo jattan je bol meharwaanaa.**

P-512

Make concerted efforts, so that the Lord is merciful.

We are always full of dirt and can not be washed and improved. Gurbani states-

**Maatee ka kia dhopai suaamee.  
maanas kee gali eihee.**

P-882

How can dust be washed ? O my Lord and Master,  
such is the state of mankind.

We do not know when Satguru Ram Singh ji would bless us with his celestial glimpse. Our only job is to follow his dictates and make concerted efforts for his early appearance.

Some of the paathis who are family men, if they desire can be allowed to go to their homes. The bachelors however can easily stay over for 2-3 days and complete this task. I request all of you to register your names with the organisers and start this work earnestly.

## MARRIAGES

When Satguru Ram Singh ji inaugurated the Anand maryada ceremony at village khote in june 1863, six marriages were performed. The salient features of this ceremony were-

i) all marriages were inter-cast but amongst those in which eating at each other's house was permitted.

ii) the marriages were performed by reciting the Lavans from Adi Granth Sahib ji and the couple performing four rounds around the sacred fire of the Havan. The havan was performed by the recitation of Gurbani.

iii) The marriages were without any expenditure.

It has been an ancient Indian custom to take rounds around the sacred fire. The importance of this was that until and unless either of the couple dies and is cremated

in fire, the marriage can not break. Satguru Ram Singh ji preserved this culture while inaugurating the marriage system for sikhs. The practice of conducting marriages in religious functions and away from the homes of the boy and the girl too was set in vogue.

We added two more clauses to this system. Firstly the minimum age of the boy was fixed at eighteen years and that of the girl at sixteen years. Secondly the boy should be able to read Adi Granth Sahib ji and the girl Punj Granthi.

I have now a days observed that people try to violate these rules. They delude the authorities regarding the age and qualifications. Not only this, they force the authorities to relax the rules and allow the marriages under all circumstances. Many times they force me also to violate the rules and allow the marriage to take place. A rule once broken in one case has to be relaxed in other cases too. This however is a bad practice and would be very harmful. You should all understand the importance of rules and honour these.

I am thankful to all those who follow the set rules and traditions for marriages. I feel privileged to receive them here.

After the deportation of Satguru Ram Singh ji the Namdharis had to under go strict surveillance to such an extent that performing marriage ceremonies of our young boys and girls was a problem. I distinctly remember that in one case Guru Hari Singh ji accomplished the ceremony by making the couple move round a pillar. This marriage was performed secretly in the Gurdwara to avoid notice of the police sitting at the gate.

In another case six couples were waiting on the pond

out side the boundry of Sri Bhaini Sahib. Satguru Hari Singh ji reached there with his attendant Raga Singh. The couples were made ready for the ceremony. There was neither Granth Sahib ji nor Havan nor Karrah Parshad available. Guru ji asked Raga Singh to perform supplication for the completion of the marriage ceremony.

This had taken place against set rules under dire circumstances. So I would request you all to religiously follow the system set in vogue by Satguru Ram Singh ji and earn his pleasure. Shun all other formalities which not only defame you but me as well.

Some ladies do come here with ornaments, they should avoid this. The future is not very bright. Hunger and unemployment is increasing. As such the stealing and adultery too is on the increase. Please beware of putting on too many ornaments lest some one cuts your limbs even. The path shown by Satguru ji is the safest of all.

### BLESSING IS SUPREME

Blessing of the Satguru is supreme. It does not take account of the vices and virtues of the devotee. It is bestowed on the devotee with the will and pleasure of the Lord--The Satguru. No one can meet the lord by simple meditation or other virtuous deeds. One has to follow the commandments of the Satguru religiously, take an early bath, contemplate on Naam, recite Gurbani but always seek special blessings. The king is pleased to order the release of all the prisoners. He has the powers to do it. The result is that all prisoners irrespective of their guilt and pending punishment get released. Similarly the blessing of the Satguru is supreme.

Baba Jameet Singh ji was a great saint of his time. A number of devotees used to live with him. He was regarded half sikh by Satguru Ram Singh ji. He would take some Sadhus with him, go to a field then contemplate on Naam for hours. He once entered into a discussion with Satguru Ram Singh ji. Whereas Satguru ji said that the blessing is great sant Jameet Singh ji stuck to his view point that the Naam is great. One day Sant ji was meditating in a partially cut sugarcane field. He realised in samadhi that blessing is really great. He went into a stage of trance and started running in the fields bare footed, loudly crying, "O Satguru ji, I was wrong, the blessing is great." Spiritual enlightenment is a blessing of the lord and not a right of the devotee.

## FORGIVENESS

i) Some persons have come here to seek forgiveness for some guilt. This is the court of Satguru Ram Singh. One of the prime responsibilities of this court is to listen to the grievances of people and redress these. However seeking pardon too has to follow certain principles eg.

a) The person seeking forgiveness must seek it from the core of his heart. In case he is doing so just for a formality, he does not get excused even if his request is accepted. He must vow not to repeat it in future.

b) For some persons it has become a fashion to continue to commit guilts and then seek forgiveness. They do it just for a formality. Such persons do not get pardoned even if I announce their exoneration. Gurbani states-

**Eik bhaau lathbee naatiaa duae bhaa charriasu hor.**  
P-789

Some of their filth is washed off by these baths, but they only accumulate twice as much.

The above Gurbani becomes applicable to those who do not seek pardon sincerely.

c) Those of you who had a quarell with someone, betrayed someone, or grabbed something would not get pardoned till the one with whom they have a rift as well pardons them.

ii) For those who have come here for redressel of their grievances or other cases. They should get their case resolved from respective Subas. In case a Suba happens to be relative of one of the parties then for settlement of such cases we would constitute a separate committee.

iii) Another category of persons is of those suffering from some disease or having no children. It may not be possible for me to devote time for each one of them. However they should pray to Satguru ji individually for granting their request. Jointly we would also pray for early fulfilment of their wishes. Those suffering from some disease should complete one mala each of Bhagauti and Naam simran daily and seek benevolance of Satguru ji. Those who have resources should resort to Akhand Path, Varni or Sadharan path as well.

The mothers seeking children should also perform one, Mala of Bhagauti and 2.5 malas of Naam simran daily for early fulfilment of their wish. There is no dirth of anything in the stock of Satguru ji. We only have to wish for it sincerely and follow his advice faithfully.



### **Notes**

1. This updesh was delivered on 17-3-1957 at the Hola Mohalla celebrations at Sri Bhaini Sahib. The celebrations lasted from 15th March to 17th March 1957.
2. For details refer D.S.P.S. Vol-II, P-212 under - The present Master.
3. For deterioration of Sikhi refer D.S.P.S., Vol-1, Pages-151 & 330.
4. This Hola Mohalla was celebrated at Sri Bhaini Sahib from 15th to 17th March 1957. 1.25 Lac paths of Chandi Di Var had been started in January 1957 and the concluding ceremony performed on this function.

## Updesh-29<sup>1</sup>

### DUALISM

Most of the persons today act very cleverly in their day to day routine. They have one thing in their hearts and something else in their mouths. Such people are adjudged false, not dependable. They cannot be even regarded as normal human beings. Guru Gobind Singh ji wrote to Aurangzeb about his deceptive character. He said, 'one should act on his words; the speech and action should be correspondent.'

In one of His Hukam Namas Satguru Ram Singh ji warned us about a precarious future as-

*Khalak Khaalak khees ees moose  
Hindu khalak pees dikhaao deep.*

the entire world including the kings, the followers of the Chriest, Moses and the Hindus, would be ground like flour and annihilated.

Satguru ji had foretold that all the kings of states would lose kingship. None would exist as king. It so happened because all the rulers of the states, District officials, Land Lords and Mahants supported in writing the action of the British for ousting Satguru Ram Singh ji. All of them have lost their positions.

Everyone today has adopted duality. Their promises

and actions do not correspond. Gurbani states-

**Jin mani hore mukh horu  
se kaandhae kachiaa.**

P-488

Those who have one thing in their heart and something else in their mouth, are judged to be false.

The moment reality of such persons is known, then everyone starts avoiding them.

If we side with a false person who is in the business of liquor and other intoxicants and appear as a witness in his favour then we too get some part of his dishonesty and falsehood.

When we come to attend religious functions, we must devote ourselves fully to the proceedings there. As we take our dirty clothes for washing to a pool or a rivulet, we come to Sadh Sangat to wash our sins. Here we should come as Sadh Sangat, get up early, take bath, contemplate on Naam, listen to Gurbani kirtan and exegesis. We must devote maximum time towards listening to the sermons of Satguru ji and other speakers and recite as much Gurbani as possible. If we come here and then start searching for our relatives and spend time with them only, then we are wasting our precious life. So long as we sit in the congregation we must devote ourselves fully to the proceedings and keep reciting the name of the lord. Whatever we listen here, we must try to adopt some part of it in our daily life as well.

People are going astray from the path of righteousness. We must avoid them.

## POWER OF NAAM

The world leaders do talk about peace but outwardly only. Their real effort is to extinct the world in the shortest period. Each one is preparing to over power the other. They have resources, so they can compete with each other.

The status of Namdharis however is different. We do not have enough money to bribe anyone and secure a position in a ministry. We do not have too many highly educated persons also, who could secure some high positions in the government. We do not have political inclination as well. So the only way left is to bank upon the power of the Guru. For this we have to strictly follow the edicts of the Satguru. We must follow the prescribed code of conduct, meditate on Naam and recite Gurbani. The order of the Guru is that just like the grain which remains attached to the peg of the grinding wheel and does not get ground; Those who would take refuge under the Satguru and recite His name would also similarly get protected.

So having come to the religious congregation we must devote ourselves physically as well as mentally in various religious activities. Let us not waste this time in simply asking the well beings of each other or discussing our business. This is an occasion to sit with spiritually enlightened personalities, knowing their activities and learning procedure of controlling the mind from wandering hither and thither.

When we start contemplation on Naam for one hour, many of you leave the congregation and get busy in their personal affairs. This is unbecoming of Namdharis. If you

miss this golden opportunity even here, then you are wasting your total stay here in the function. You must always remember the story of Balmeek.<sup>2</sup> Everyone at his home refused to be party in his sins. He realised this truth, got initiated by the Guru and then went into deep meditation. He turned out to be a great rishi. None of the relations would ultimately side with you. It is only the Naam which would help and accompany you to the next world.



#### Notes

1. This updesh was delivered by Satguru Partap Singh ji at the annual Jap prayog at Sri Bhaini Sahib on 14-9-1957.
2. For full details of Balmeek refer D.S.P.S., Vol-2, P-171.

## Updesh-30<sup>1</sup>

### THE NAMDHARI DRESS

One of the speakers had stated that the dress code of the Namdharis had undergone a change. I do agree that some Namdharis have deviated from their original style. This however has happened after independence in 1947. Prior to this all Namdharis, except a few dressed up in their traditional style.

You would have never seen me wearing foreign clothes. Although I have not sworn not to wear foreign made cloth, yet I prefer only the hand spun Khadi cloth. Sometimes a devotee from Bangkok or some other country presents a foreign made cloth, I do honour his devotion and wear it but very rarely.

Another important fact is that we are an independent nation today. Our country has set up many cloth mills. Wearing any cloth made in these mills is not a crime. However my personal stand as well as that of my colleagues continues to be the same as we still prefer khadi cloth.

### THE KHADI CLOTH

We the preachers and supporters of Khadi must also realise the ground situation as well. The khaddar purchased from Khadi Gram Udyog Cannought Place, costs us

Rs. 6/- per yard. The same cloth if purchased from open market is freely available for Rs. 3/- per yard. Why should there be so much difference. One of the reasons given to me was that Rs. 13000 had been paid as extra money (Pagari) for the shop at Cannaught Place. All this extra money is also to be recovered from the customers. The reality should be reverse ie the cloth at Gram Udyog should be cheaper than the open market. Otherwise how people would be motivated to purchase and adopt Khadi. Although I am a promoter of Khadi, I can not reject the cloth manufactured by our own mills. I would however call upon all Namdharis to patronise khadi.

## PATRA PAATH

Today we regard Namdharis and Akalis as opponents. However when we started the Patra paath then both of us were together. The Pages of Granth Sahib ji were secured before their binding and distributed amongst proper readers through Gian Kartar Singh ji. However when some people raised objection, I discussed the matter with Master Tara Singh and we took back all the pages. Thereafter the paaths were completed either from Sanchees<sup>2</sup> or from memory.

Namdharis have always favoured and struggled for unity amongst sikhs. We organised Sarab Sampardai Conference in 1934 with the sole purpose of regarding each other's viewpoint positively. We even organised Hindu Sikh Milap<sup>3</sup> conference. A conference to create unity amongst Hindus, Sikhs and Muslims too was organised. The intention of the leaders was also then pure and positive. Hence the outcome of these conferences also was very encouraging. Thus Namdharis have always

worked for unity and respect of each other.

## HINDU SIKH UNITY

Since ages the Hindus and Sikhs have lived as one unit. The English could not tolerate this unity. They always believed in creating differences and divisions. So they had succeeded in dividing the Hindus and Sikhs. Unfortunately we could not understand their cunningness, accepted their move readily and got entrapped..

We must however realise the real situation and should not break away from each other. The Hindus should regard sikhs as their younger brothers and not differentiate from their own self. The whole of the country is being ruled by Hindus. If one state is ruled by their younger brother-sikhs, they must honour it. They must never talk of division. Their relationship is like flesh and nail. They can not be separated. Only the thinking has to be changed.

I would request both the Hindus and Sikhs of Punjab to honour the regional formula. They have themselves designed it after great deliberations. In case there is any defficiency they should sit again and resolve it amicably. Both should stand by its provisions if they want to survive and prosper.

Both should develop full faith and confidence in each other. None of them should try to subjugate the other. We should follow the teachings of our prophets and Gurus religiously.

Unfortunately the politics having become over powerful the religion and mutual relations have become secondary. This is the main cause of differences between Hindus and

Sikhs. I sent Pandit Gopal Singh to contact a particular sikh leader and invited him for Martyrdom function in honour of the Martyrs of Malerkotla at Fatehgarh Sahib. He declined the request saying, "Namdharis being companions of Congress are our greatest enemies, so I can not come."

Every one irrespect of the faction he belongs to, must strive for unity and integrity of the country. Every one must love and respect others as loyal Indians. We must love and regard each other as younger or elder brother. Anyone who works against this ideology and causes a rift should be treated as an anarchist and dealt with accordingly. None should unnecessarily suppress anyone.

We must learn to rely upon others. Today Hindus have apprehension that if the sikhs become powerful they would suppress them. Such mutual feelings are highly dangerous and must never be allowed to grow. We must learn from our failure in the past. In democracy all are equal. The culture of subjugating the weaker must end.

We being in minority are crushed by everyone. Even the congress does not bother. Hindus regard Namdharis as Sikhs and the Sikhs do not consider us as their part. In spite of this we keep making efforts to unite everyone. As far as I am concerned, as a Nation I consider myself a Hindu but as of religion I am a Sikh. None of the factions wants to realise the truth. They should all understand that they would survive only unitedly otherwise all of them would face the doomsday.

I would therefore request you all to sit together, resolve your differences in mutual discussion, respect each other

and live amicably. Pray to the Lord and seek his benevolence so that good sense prevails and all prosper happily.

### PUNJABI LANGUAGE

Lala Hardev Sahai is my colleague in the cow protection movement. He asked me not to keep any other cow in my cowshed except the Haryana breed. I said, "I am sorry. Your thinking is too narrow. My country is very vast. I should be proud of maximum number of breeds of Cows."

Similarly Punjabi is the language of Punjab. We are all punjabis. It is our mother-tongue. We have the right to speak in Punjabi. It is one of the recognised Indian languages as well. So it is our moral obligation to honour it. Gurmukhi is its script. We must never disrespect it. We unnecessarily create differences on some minor issues. I do not reply any letter received in a language other than in Gurmukhi or Hindi. Why should the Hindi speaking persons not reciprocate accordingly. We all must learn Gurmukhi and respect it. Do not make difference on language to be too contemptuous. Beware, lest you both distance your self to the point of no return. I do hope both the factions would consider this request favourably.

### BEWARE OF THE PERFIDIOUS

There are some avaricious persons who would adopt treachery and adulation to fulfill their motives. They are highly perfidious and resort to any means for creating rift amongst people. Some persons are trying perfidity to rupture the relationship of Namdharis and the Congress. They are the persons who do not cherish the lasting relationship between these two.

I have received an anonymous pamphlet<sup>3</sup> published by the so called secretary of Kuka Dal. The fake secretary has not dared to write his name. This proves the truth and the intention of the publisher. He has levied the following three allegations against me.

- i) opposing the candidature of Devi Lal in election.
- ii) opposing the candidature of Brish Bhan in election.
- iii) Allowing Namdharis to join English army

In this regard I would like to clarify that like many other congressmen who appose congress candidates whome they do no regard to be sincere and loyal, we too have opposed Devi Lal because we do not consider him favourable to us and loyal to be party. The allegation regarding Brish Bhan is totally baseless as there is no Namdhari voter in his constitution. I had even discussed and clarified my stand to the congress president Mr. U.N. Dhebar, and other party leaders.

The 3rd allegation is highly baseless and mischievous. He says that in 1914, I in connivance with S. Buta Singh of Rawalpindi, agreed to allow the Namdharis to join a platoon in the Army. This is a baseless allegation because Buta Singh met me for the first time in the Hola Mahalla celebration of 1916 at village Ratta Choa. He then requested me to allow the Namdharis to join the English Army. I called him for having a talk on this issue with me. I said, "how the hell you dared to ask me this help for those who had deported our Satguru, blown Namdharis with canons and hung them publically."

I do not consider Kukas to be different from other sikhs. The Kukas are an integral constituent of the Sikhs,

the Punjabis and the Nation as a whole. Namdharis are the only ones who have sacrificed for the independence of the country from 1857 to 1947 as a whole community. This is the only Indian community about whom even the British had to declare in writing, "It is impossible for a kuka to be the loyal subject of British Empire." What to talk about me, there could not be any worst blame even on an ordinary kuka about help to the English army. The one who has uttered these words has committed a sin equivalent to an Hindu eating beef or Muslim eating pork.

Thus such people would tell all sorts of lies and spread blasphemy to satisfy their Masters. Many of them can be found in Namdhari costume even. Such people had existed at Sri Bhaini Sahib even in the past for spying and reporting to the government. So you should be aware of such elements. Do not lose your temper. Do not quarrel even, Simply keep aloof. Do not tarnish your fair name.

The government has published a book on National freedom fighters from 1857 to 1947. The book is titled-Indian freedom struggle centenary souvenir-1857-1957, edited by S.L. Sharma and M.R. Kumar. This book contains a three page article on the contribution of Namdharis for the freedom struggle. A photograph of Satguru Ram Singh ji has also been published.

People thinking negatively and feeling jealous of Namdharis do not cherish the glory of Namdharis hence they try to create all sorts of wrong notions about them. So beware of such people.

## REPRESENTATION OF NAMDHARIS

I have been entrusted to serve the Namdhari cult for

the last fifty one years. Some frustrated persons are now trying all sorts of wrong means to put a cleavage in our community on one ground or the other. I have clarified to the Congress leaders that, "I only am the chief of Namdhari sect, hence their representative. There is none else who can take this responsibility."

I am proud of you all that you have obeyed my orders fully. Whenever we decided to do something specific, each one of you had cooperated whole heartedly. The service of Namdhari Panth can be done only with the grace of Satguru ji. So we must always pray to him and seek his benevolence to follow his dictates religiously.

You should remain cautious of those critics who are under the influence of modern education and environments. we have all acquired tremendous ability to criticise anyone. We may not know even alphabets of a principle but still we take pride in criticising and proving our authority over it. So avoid company of such cynics. Always have full faith in the Satguru, seek his benevolence and guidance for your problems.

## MALVENDAR

The ancients Indian culture is to perform Puja before starting new construction. Before starting to write a book also the practice is to first remember the Almighty Lord and seek blessings of the Gurus or other gods. Inder Singh Chakarvarty has written a book titled Malvender. In spite of being a Namdhari he had not bothered to take note of some primary issues. The book details the chronicles of Satguru Ram Singh but does not pray to the primeval lord, Guru Nanak Dev ji and Guru Gobind Singh ji. It

starts at the appreciation of Punjab. This is not fair.

Secondly the name of the book too is not appropriate. It looks like a title awarded to some one by the government. This is not befitting to Satguru Ram Singh ji, whom we consider as the primeval lord himself.

Apart from this there are number of historical mistakes. The history has always been a subject for the researchers. New facts do come to light over a period. Inder Singh had distanced himself from me for many years. He thus is not aware of many of the new aspects.

I called a meeting of ten to fifteen reputed persons at Delhi which was attended by Inder Singh also. I pointed out to him all the points. He agreed to carry out the required corrections, but again deviated from his commitments.

The sikh history is being spoiled by some touts of the government. They have already done serious damage to the prestige of sikhs. I do not want the Namdhari history to be also adulterated. Our duty is to continue the research and bring more points to light. However be careful that it does not spoil and defame, our fair name.

### **BEWARE OF SYCOPHANTS**

Namdharis are in a minority. Had their number been in crores, they could also have sought reservation like the scheduled casts. Their number is too small. Having boycotted education in schools run by the English, they do not have highly qualified persons holding high positions in the government. From wealth point of view too they do not have too much money. They are thus not very

resourceful as well. Although they fought for the country's freedom whole-heartedly upto 1947, they do not have any political representation. As such there is none who would listen to and address their grievances.

I met a gentleman whose elder brother is a high official. He told me that they would still be ahead of us. During the English period they sided with them and acted as desired by them, so they occupied advantageous status. After Independence they would wear khadi turban and Khadi clothes, flatter the leaders, work for them and get lucrative positions. Such people succede well because of their sycophancy.

I would like to warn the Congress party to be cautious against such sycophants. The prestige of Congress too is on the decline because of such elements. They should be able to judge the right thinking and loyal persons.

I would call upon the senior leaders of the congress that they should not always be guided by sycophants. They should go deep in every matter and know the truth before taking any decision. We do not have heavy demands but do feel concerned about the decline of a party with which we have sided for long. The negativity and flaws must be checked in their early stage and not allowed to flourish.

As regards flaws and demerits are concerned there is none free of these. I may be having these in large quantity and even my close associates may not know all of these, as they can see me outwardly only. They do not know about the vices which remain concealed in me. So if you come accross anyone who talks of blasphemy against the Namdharis you should not lose temper and enter into hot

discussion with him. Simply say him farewell for ever. You should bank upon the support of Satguru ji which would always be available.

### PAATHS

Sadh Sangat ji, the paaths that you are doing are in the name of Satguru Ram Singh ji. So the faster you do, better it would be. We have six months before the coming Hola Mahalla. We must endeavour to complete these during this period, so that the concluding ceremony could be performed on the Hola function. Those who have not yet participated in this noble task should as well take part.

Till now we have already completed two lakh and fifty thousand paaths. It appears that there had been some omission somewhere as we could not have the glimpse of Satguru Ram Singh ji. Sadh Sangat is capable of completing this task. They have the potential to do it. Last time we decided to complete one Lakh twenty five thousand paaths of Chandi Di Var. The task which we had planned to complete in fifteen days was completed in only eight days. So I would call upon all of you to participate in this noble task and complete the paaths by Hola Mahalla.

### THE POOR AND THE COW

The condition of the Poor and the cow is far from satisfactory. Although cow slaughter in Punjab and a few more provinces has been banned still the overall condition is alarming. Before partition where fourteen lakh hides were being exported the figure now has increased to eighty lakhs. Even good cows are being slaughtered in Calcutta and good buffallos in Bombay.

The mission of the primeval lord is that until and unless the lord incarnates in the form, permanent peace can not be established. Satguru Ram Singh ji had declared that he would come back in the same form. When he returns the world would be free from weapons and all sorts of destructive equipment. Every body would then contemplate on Naam. There would be no other political party. Every body would work under one flag.

So long as I have a desire to harm or kill someone or even an animal, peace can not be established. People instead of spending on weapons would then spend on the welfare of the people. Everyone would discharge his duty honestly and faithfully. Nobody would quarrel with anybody. None would have ill feeling for others. Gurbani has also substantiated on page 386 that- *Do not harbor evil intentions against others in your mind, and you shall not be troubled, O sibling of destiny, O friends.*

For treading on the path of righteousness the most important factor is cleaning the intellect. This can be achieved by contemplation on Naam only. Once the intellect and the inner soule are pure one starts seeing the glimps of the Lord in everyone. Swami Ram Tirath ji meditated in Jungle. Even if a tiger appeared he embraced it with remarks, "you are also the creation of my Lord." Because of this pure feeling the tiger also did not harm swami ji.

Thus none should hate or suppress any one. We must Love and honour all. Do not show your strength with power of arms. Contemplation on Naam, helping the poor and doling out in charity are the best principles. Food to the hungry and cloth to the naked is the best service to

the Guru as well.

When Satguru Ram Singh ji appears the environment would be highly congenial Irrespective of their political affiliations all would work together and cooperate with each other. There would be a national government. None would tell lies. No one would have avarice and like to grab something. All the people and the rulers would live happily and prosperously.

I would advise you all to follow the edicts of Satguru ji and the tenets of belief religiously. Never be lazy in contemplation of Naam and recitation of Gurbani. The intellect has to be purified by Naam. So never miss contemplation on Naam. Help the poor as much as possible. Food to the hungry and cloth to the naked is the greatest service to the Guru. Always seek blessings of the Guru to enable you to follow his edicts.

## MARRIAGES

Today we have to solemnise the marriage ceremony of nineteen couples. The weather having taken a bad turn organising the marriages as per our set practice has become difficult. It being raining too heavily we have to perform and conduct the ceremony of the function in Harimander, Sahib. This place is too small to accomodate the whole of the Sadh Sangat. So today we would not be able to perform the havan as well. We have decided to seat all the couples at a place and then perform a joint supplication for their marriages. We have to do thus under emergency situation for which we have the permission of Satguru ji.

## LOYALTY OF KUKAS

The British government had accepted in writing that-  
-It is impossible for a kuka to be the loyal subject of British Empire.

With the blessings of Satguru Ram Singh ji I can declare that I have never consented and subscribed to any of the orders of the British government. However there had been occasions when the government levied some tax and forced us to pay. This money paid by us as taxes was however not more than Rs.100-150. We have never contributed to their war fund. Branding any Namdhari as loyal to the British government is like eating beef for Hindu or a Sikh.

Some publicity officials of the government are also present here. I would like them to note down these points and inform the concerned officials even.

In the year 1918-19, again the Deputy Commissioner came to me and requested to allow the Namdharis to join the Military. I refused him point blank that no Namdhari would join the Indian army and support the British government which has ousted our Satguru and levied unparalleled atrocities on us.

The blasphemy against Namdharis is spread by some detractors whose sole aim is to vituperate us. They do not cherish the progress of Namdharis. They feel irritated over the growing association of Namdharis with congress. Such persons are anarchists and enemy of the nation. They do not hesitate to spit on the moon even.

Perfidious persons would always remain active and

continue to blame the right thinking people. They have no other interest than to meet their selfish motives. Authorities must remain cautions.

As far we are concerned we would pray to Satguru ji to continue to shower his blessings on us, so that we do not have to bank upon the support of anyone else than the Lord.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji on 15-9-1957 at Sri Bhaini Sahib at the annual Jap prayog.
2. Sanchees-are small sized volumes of Adi Granth Sahib ji in two or more bindings.
3. Hindu Sikh milap conference held at Sri Bhaini Sahib in 1943.
4. Pamphlet titled "Namdhari Guru and Congress"- in English.

## Updesh-31<sup>1</sup>

**Dandaut bandan anik baar sarab kalaa smarath.  
Dolan tay raakho parabbho nanak day kar hath.**

P-256

I bow down and fall to the ground in humble  
adoration countless times to the all powerfull Lord.  
Please protect me and save me from wandering, God.  
Reach out and give Nanak your hand.

*Jaahee kul tay pargat hoay taa hee kul ko naam.  
Pun duadas gurind ko mayree hai parnaam.*

Gurindnama-Pat-10

First of all I salute the dynasty in which the twelveth  
incarnation would appear and then I salute him as  
well.

### EVALUATE YOURSELF

Respected Sadh Sangat ji, the Ragis have just sung the  
hymns of Gurbani and now the daily nitnem has to be  
performed. I am feeling acute weakness, hence cannot  
afford to sit in Sadh Sangat for long. So I would like to  
address you only briefly. We have already talked enough  
on various issues. Saint Farid ji has said in Gurbani--

**Fareeda akhee daykh pateeneeaa sunn sunn reenee kann.  
Sakh pakandee aaeaa hore karaendee Vann.**

P-1378

Farid my eyes have become weak and my ears have

become hard of hearing. The body's crop has become ripe and turned colour.

I have seen enough of this world, enjoyed ample company of Sadh Sangat and had opportunity of listening to the chronicles of the Satguru as well. The most important necessity however is to adopt some part of what we listen here. May Satguru ji bless us to follow the path shown by him. Our ancient scriptures state that when the ocean was churned, a number of costly gems and other precious articles were recovered. Bhai Gurdas states the pitiable condition of the conch-devoid of ocean as,

*Sankhi Samoundrahu sakhavaa dhaahaan  
day day roi sounaay.*

Var-17/1

Out of the ocean, conch came out empty which tells (even today) weeping and wailing its own story that none should remain hollow and empty.

None should remain deprived after attending the congregation. We must endeavour to adopt and follow the teachings imparted here. Everyone must try to sit for contemplation on Naam for atleast 5-10 minutes daily and then keep increasing the duration slowly. When ever you get together you must ruminate on the orders of the Satguru; deliberate on a verse of Gurbani and the chronicles of the Satguru.

The way you evaluate the days earnings and assess the profit and loss, the same way you should evaluate your virtues-time spent on contemplation on Naam, recitation of Gurbani and following the teachings of the Satguru. Mere talking does not yield profitable results. Gurbani state-

**Prabh kai simarin garabh N basai.**

P-262

Remembering God, one does not have to enter into the womb again

By simply repeating the Gurbani and not following its advice, nothing would be achieved. We must follow the edicts of Gurbani in totality. Gurbani states thus-

**Sat jug sat taytaa jagee  
duaapar pooja chaar.**

In the golden age satjuga was truth; In the silver age of Trayta Yuga--the cheritable feasts; In the brass age of Duaapar yuga there was worship.

**Teenon Jug teenon diray  
Kal kayval naam adhaar.**

P-346

In those three ages people held to these three ways. But in the iron age of Kalyuga, the name of the lord is your only support.

## GURU NANAK AND KALYUG

When Kaljug met Guru Nanak Dev ji; he had detailed discussion with him. Bhai Gurdas has depicted Kalyug as under.

*Kali aae koutay muhee khaaj  
hoiaa muradaar gousaee.*

Var 1/30

O God! in Kalyug, the mentality of the Jiv-the human being, has become like the mouth of the dog which always seeks the dead to eat.

Some animals like the Lion kill their pray to eat, but others like the dog eat even the dead animals. Eating the

already dead is like eating the excreta of the animal. Thus the kalyuga having the mouth of a dog eats anything.

Recollect the story of kalyug meeting Guru Nanak Dev ji. As described in literature he had black face, all naked, holding the tongue with one hand and the urinary organ with the other. When asked to explain his strange appearance, he said, "I would involve the people in the taste of these two human organs so much that they would forget their religion and all virtuous deeds. They would be under the spell of these two organs and serve me."

If you just ponder over this, you would realise its truth. Even sitting here in Sadh Sangat it effects our mind and we look amorously towards ladies. If this is the state of affairs in Sadh Sangat then you can well imagine its effect in the outside world.

Guru Nanak however cautioned Kalyug that he would not be able to influence his disciples. We have therefore to become the true disciples of Guru Nanak. Guru Nanak Dev ji had worshipped for forty aeons<sup>2</sup> and blessed us with Gurmantar. His Gurmantar is a panacea for all ills. We have only to have faith in it and meditate on it whole heartedly. This is the greatest boon that Guru Nanak Dev ji has blessed the sikhs with. It is a thoroughly tried and tested solution for all ailments. It is certified by the doctor of spiritualism. Who is this doctor? Bhai Gurdass clarifies thus-

*Satgur pooraa vaid hai,  
panjai roge asaadh nivaarae.*

Var 26/19

The true guru is a perfect physician who cures all the five chronic ailments.

Thus the Naam has been blessed to the disciples by such a Trueguru who is the perfect physician.

So we must contemplate on Naam whole heartedly and seek benevolence of the Satguru to bless us with a clean and pure heart. One can sit at home for contemplation on Naam as well but Gurbani has advocated sitting in the congregation.

**Oudham kar har jaapavaa vadda bhaagee dhhan khaatt.  
Sant sang har simaranaa mal janam janam dee kaatt.**

P-48

Make the effort and chant the Lord's name, O very fortunate ones earn this wealth. In the society of saints, meditate in remembrance on the Lord and wash off the filth of countless rebirths.

When we meditate in the company of saints the effectiveness of the contemplation increases many folds. The meditation and austerity of Vishwamittar for ten thousand years could not stand the counter balance of one gharee (24 minutes) of Sat Sangi ie company of holly of Vashisht ji. Thus the contemplation on Naam in the congregation is many times more fruitful.

As requested earlier I am not feeling well. I have become bit peevish as well. In spite of my request some people do visit my place of stay. I am unable to bear this extra burden. This has made me a bit short tempered also. I would request again not to disturb me. None should come there without permission.



**Notes**

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 29-12-1958.
2. For details of 40 aeons kindly refer Lal Eh Rattan vol.-2 P-110.

## Updesh-32<sup>1</sup>

**Giaan anjan gur deesa agiaan andhayer binaas.  
Har kirpa tay sant bhaytaa naanak man paragaas.**  
P-293

The Guru has given the healing ointment of spiritual wisdom and dispelled the darkness of ignorance. By the Lord's grace, I have met the saint, O Nanak my mind is enlightened.

**Jaahee kul tay pargat hoay taahee kul ko naam.  
Pun duadas gurind ko mayree hai paranaam.**  
Gurindnama pat-16

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth master

## TRANSCENDENTAL LOVE

Worthy Sadh Sangat ji, the Ragis had just sung the following hymn,

**Eih duei nainaa mati chhobou  
pir daekhan ki aas**

P-1382

Please do not touch these eyes; I hope to see my Lord.

The saint poet (Farid) had stated the state of his mind in the above hymn. It was not a poetic imagination but the reality of his state of mind. He has stated only the

prevailing state of his mind. The above narration is thus a depiction of his sincere devotional love for the lord Almighty and not for show off. There are three types of poets eg-

i) who write just as a formality and fulfill their urge to write.

ii) they write for public appeasement and to secure financial gains.

iii) They have acute mental attachment, sincere devotion and affection for the Lord. They write under the influence of their deep devotion.

When we explore history we find Tulsi dass ji to be the first such Hindi poet who did not write anything for public acclaim. He wrote under true devotional love for the Lord Ram Chander ji. Hanu Natak too was written under the same devotional love. Hirday Ram ji's translation of Hanu Natak too falls in the same category. All the poetry composed under such a state of mind is entirely different from ordinary poets. The ordinary poets write to impress the people with their knowledge and wisdom. The poetry of transcendental devotees is entirely different and depicts the true feelings of the heart and the soul. It is because of the intensive emotions, deep love and selfless depiction of inner sentiments that their poetry continues to create the same soothing effect on the minds of readers even today. Tulsi Ramayan and Hanu Natak have not grown obsolete after the passage of time. These are as fresh as ever.

Similarly our great Satgurus composed Gurbani when their heart and soul were fully tuned to the love of the

Lord. We daily recite Gurbani and listen to Asa Di Var. We never feel bored. Instead our own devotion and love for the Lord keeps growing. Just as an unoiled loaf soon gets dry and hard, but the one smeared with butter continues to be soft and tasty for long. Similarly the poetry of transcendental lovers had been smeared with their deep sincere and intense emotions. Hence they continue to be soothing and fresh over the time.

Satguru Nanak Dev ji was once sitting in solitude in a jungle. He was then fully tuned to the Almighty Lord. Just then the Demoiselk crane (KUNJ) sounded. Satguru ji immediately responded to the bird and said,

**Baagae kaaparr bolai bain.  
Lammaa nak kaalae taerae nain.  
Kabehoon sahib daekhina bhain.**

P-1257

You wear white clothes and speak sweet words. Your nose is sharp and your eyes are black. Have you ever seen your Lord and Master, O sister.

O Kunj ! Your feathers are white and nose sharp. You do speak about your distress, but have you ever seen your Lord. This type of explanation is not from an ordinary worldly wise person. They talk under the influence of transcendental love, which is very pure. Again Guru Arjan Dev ji, in a stage of trance states-

**Khamb vikaanderrae jay lahaan,  
ghinnaa saavi tole.**

P-1426

If I could find wings on sale, I would buy them with an equal weight of my flesh.

Thus Satguru ji states his keen desire to meet the Lord

at any cost. He says, "If I am able to purchase wings by selling off my own self, I would purchase these, attach them to my body and set out in search for the Lord."

The subtilty here is again beyond the intelligence of the worldlywise. If one purchases wings in lieu of his own body, then where would he fix these. In a stage of transcendental love one desires only to meet the Lord by adopting any means.

The acute longing for the glimpse of the Lord thrusts the devotee in a stage of trance where he forgets every thing other than the Lord. No worldly logic can justify this spiritual state of mind. The Gurbani is full of such instances. Satguru ji cites another case of rain bird (BABEEHA) about his longing for water as-

**Babeeha baentee karae kar kirpaa deho jee daan.  
Jal bin piaas n outarai chhutak jaahi mayrae praan.**

P-1284

The rain bird prays; O Lord, grant your grace and bless me with the gift of the life-soul. Without the water, my thirst would not quench, and the breaths of my life would end.

Thus everyone who has born has a desire for something. He feels satisfied only when his desire is fulfilled.

## LIBERATION

The people of the world believe the comforts of the world to be the first and primary requirement. Every one struggles hard to make his life prosperous and comfortable. Next to this people have a desire to rest in heaven or paradise. There is another category of people who long for liberation. However the real transcendental devotees

go beyond liberation after death. These devotees long only for the glimpses of the Lord-the Satguru. They desire liberation while still alive. Gurbani states-

**Kee baikunth naahee lavai laagae.  
Mukat bapurree bhee giaanee tiaagae.**

P-1078

Myriads of heavens do not equal the Lord's name.  
The spiritually wise forsake liberation after death  
even.

During the period of Ram Chander ji, although Laxman, Bharat and many more performed their respective roles well yet the performance of Hanuman ji was exemplary. Ram Chander ji decided to award everyone. When the lord asked the wish of Hanuman ji, he said, "I may be blessed with your celestial glimpses forever. Whenever you incarnate, I must also come along with you and when you go back to your abode I must accompany you. I need nothing except your blessings and celestial glimpse."

Gurbani substantiates thus-

**Dar darshan kaa pareetam hovai  
mukat baikunthay karai kina.**

P-360

unto the one who loves the Lord's court and the  
blessed vision of his Darshan, of what use is  
liberation or paradise?

Also.

**Jo sukh darshan paekhatae piaarae  
mukh te kahan na jaee.**

P-431

that happiness which one receives by beholding your

darshan, O beloved, cannot be described in words.

Such devotees are classed as liberated while still alive. Hanuman ji had attained this stage.

All the spiritually elevated saints whose Bani has been entered in Guru Granth Sahib ji had attained the state of liberation during their life time. This would be clear from their following hymns.

Saint Beni says-

**Baenee kehai sunahu rae bhagatahu  
mar n mukat kin paee.**

P-93

Says Beni, listen o devotees, who has ever attained liberation after death.

Saint Namdev ji states--

**Moeeae hoeeae jo mukat deehugae  
mukat n jaanai koeilaa.**

P-1292

If you liberate me after I am dead, no one will know that I am liberated.

Saint Kabeer also substantiates these views as under-

**Jo tann kaasee tajeji kabeeraa  
Rameesai kehaa mhoraa.**

P-692

If Kabeer were to leave his body at Benaras, and so liberate himself, what obligation would he have to the Lord.

Thus all the saints having attained spiritual heights do not believe in liberation after death. They had confidence in the Lord that they had already attained this status in

their life time. How could they achieve this? This is because they long only for the darshan of the lord-Satguru. They do not believe in anything except the charm of the Lotus feet of the Satguru.

Not only the devotees of the Lord even some of the worldly lovers like Majnu had attained this status. He never wished anything else than the glimpses of his beloved Laila.

In the morning I felt a little indisposed. However see the power of sadh sangat, the company of the holy has infused in me a new life and I feel normal. All the sins even of past life get erased by joining the sadh sangat and the company of the holy. Gurbani has substantiated thus-

**Mitehae kamaanae paap chiraanae,  
Sadh sangat mili moaa jeejai.**

P-683

The sins of past lives are erased, by joining the Sadh Sangat, the company of the holy; new life is infused into the dead.

None should ever miss this opportunity of attending the Sadh Sangat regularly.

## LONGING FOR DARSHAN

Those devotees who long for holy darshan of the Lord the Satguru, remain firmly attached to the Guru. They do not mind to sacrifice everything they have. Saint Farid hung himself in a well with his head downwards. The crows sit on his body and peck at his flesh; The saint has described this state in Gurbani, as--

**Kaagaa karang dhandoliaa sagalaa khaaia maas.  
Eiy doie nainaa mat chuhou pir dekhan ki aas.**

P-1382

The crows have searched my skeleton and eaten my flesh, But please do not touch these eyes because I hope to see my Lord.

The crows may peck my entire body but spare the eyes so that I can be blessed with the holy vision of the Lord.

Such devotees do exist in Brij even today who are awaiting to have the glimpse of Lord Krishna. There are some christian priests also who keep sitting the whole night for the Lord to come. They keep a candle burning dimly and the doors open.

Sita ji suffered pangs of separation from Lord Rama. When Hanuman ji met her in Lanka she related her miserable state of mind to him. She exclaimed, *"My body does not get burnt in the fire of separation because I have a sincere hope to see my Lord. Tears keep flowing from my eyes all the time. The large quantity of the tears is not able to drown me, because of my wish to see the Lord."*

Thus a sincere devotee having longing for the darshan of the Lord, survives all calamities. A similar situation has been explained by a poet in respect of Radha ji. She too suffered too much the pang of separation from Lord Krishna. The poet described Radha saying,

*"The tears of gopikas flowing like spouts have taken the form of rivulets. With the passage of time these would become rivers and then the ocean. When these become an ocean, everyone will get drowned and that would be the dooms day."*

The gopikas are sending a message to Lord Krishna through Oodhav and request him to show his glimpses early to avoid the ultimate catastrophe. Such devotees can not survive without the holy vision of the Lord.

There have been numerous Namdhari devotees who suffered the pangs of separation from Satguru Ram Singh ji. They spent their entire life in the same state keenly hoping for the glimpses of Satguru ji.

### AGE OF SATGURU RAM SINGH JI

In the Sau Sakhi, Guru Gobind Singh ji has predicted two hundred fifty years as the age of Satguru Ram Singh ji. Satguru Ram Singh ji too used to remark, "This body would not leave this world till the slaughtering of cows is not stopped." In his Bani Ugardantee, Guru Gobind Singh ji had sought the blessings of the primeval lord to eradicate the atrocities on cow. Such a situation would definitely take place as the words of Guru Gobind Singh ji can not go futile.

I would now like to say something from worldly point of view about the age of Satguru Ram Singh ji. Now in 1958, the age of Satguru ji work out to be 143 years. As per the news paper reports a man in Russia has recently celebrated his 150th birthday and he is capable of riding a horse. Prior to this it was learnt about a 165 year old man enjoying good health. He was grazing a herd of goats. There was another report of a 195 years old man in Iran. His photo was also published in the newspaper. He was living a good health. A few days back I read that a woman of 205 years is still living in Euorpe. Now Satguru Ram Singh ji; as per our information is staying in

Russia where persons normally live for 150 years.

All this I have said from worldly point of view for those who say none can stay alive over such a long period.

Satguru Ram Singh was not an ordinary human being. He was a celestial figure. None in the world can know his magnanimity. Satguru Hari Singh ji and Sant Kesar Singh ji of Chawinde used to say that a thousand curses would befall on the one who would say that Satguru ji would not appear. We would be infidels if we do not await the reappearance of Satguru Ram Singh ji.



#### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 30-12-1958.

## Updesh-33<sup>1</sup>

### ELEMENTARY EDUCATION

The world today is facing extreme social and cultural problems due to the youngsters. Most of them do not turn out to be loyal and responsible citizens. They have little or no knowledge about their culture and the religion. This results in increasing western influence on our culture. This is due only to right type of education not being imparted at elementary stage.

Formerly the elementary education used to be imparted in Dharamshalas, Gurdwaras or Mosques. The teachers there used to be in the age group of seventies. They would carry with them the experience of their life and themselves lived a high moral life. They would teach the students about their culture, religion and the basic principles of life. Once this was done, it formed the base of the intellect of the child and he turned out to be a loyal and responsible citizen.

Have we ever thought about our child heroes-Hakikat Rai, Bishen Singh and the sons of Guru Gobind Singh. They preferred to sacrifice their lives but kept their faith intact. All of them displayed exemplary courage because they had knowledge and respect of their faith.

Now a days the children are handled by the maids right from their infancy. They then join English schools. Thus

they never get a chance to learn anything about their faith and culture. The students adopt the life style of their teachers and ultimately become one like them.

### **FAITH IS SUPREME**

This may be my last address to the young men. They should pay full attention towards some important issues. The world over all important works are carried out by the young men. The old ones and children can not make substantial contribution in the progress of the country. The wars are won because of young men.

If the young men are sincere, loyal, bear high moral character, are energetic and dynamic, then they would make positive contributions towards the progress of the society and the country.

The present situation all over is however alarming. People have become self willed. None wants to follow the established rules and regulations. None wants to stick to their religious faith. Each one wants to go his own way. They hold only themselves to be right. They want the rules regulations and the religious tenets of belief even to be according to their own liking. They do not believe in the prescribed clauses of their religious belief. They do not want any check on their eating habits or the living style. They do not want any restriction on their dress. They want total freedom from all these restrictions. They do not want any one to rule over them but themselves want to rule on everyone irrespect of their status. They do want freedom from the control of their elders but do not want to give the same freedom to those at lower level.

The present negative thinking of the young men has

made the situation all the more precarious. Their concept that the rules regulations and the religious faith are useless is totally wrong. If everyone goes his own way then only confusion, disorder and anarchy would prevail. Every one would be busy in promoting self-interest.

For efficient progress a systematic approach to all works is of utmost important. The religious code of conduct has to be held in prime position. If the religion is safe then the moral of the people is also secure. All the senior leaders of the world to which ever religion they belonged, upheld their respective religious principles. All our spiritual leaders had held religion at top position. Guru Tegh Bahadur ji sacrificed his life but held the religion to be supreme. Guru Gobind Singh ji sacrificed his father and sons for the sake of faith. Hindus presented Satguru ji an effigy of a cow along with a knife and vowed that it would be like killing the cow if they attacked him after leaving the fort. Although Satguru ji knew the intention of Hindus still he held the religion as supreme and vacated the fort. He had to undergo heavy losses. The wives of Guru ji too had to struggle for existance and live in adverse conditions. He did not mind all these distresses but held the faith as supreme.

Now a days we have no respect for the code of conduct issued by Guru Gobind Singh ji. Any few of us can get together and frame their own rules and regulations. The sikhs have lost respect even to the five k's, ordered by the Guru. Do we follow the doctrines of Guru in totality ? If Guru Gobind Singh appears today then would he be pleased on our living style and adherence to his code of religious belief. Would he not treat us the same way as

he dealt with the Masands ? He would discard all of us.

If Satguru Ram Singh ji appears today, would he be really happy to see us in our present form. We have started telling lies. We betray each other. We are victims of duality and treachery. We do not devote ourselves to contemplation on Naam and recitation of Gurbani as desired by him. We have lost fraternity and unity to a great extent. We have to be cautious. We must love each other and see the glimpse of the Guru in others.

Gurbani states--

**Sun man mitr piaariaa mill vaelaa hai eaib.  
Jab lag joban saas hai tab lag eih tan daeh.**

P-20

Listen O my mind, my friend, my darling, now is the time to meet the Lord. As long as there is youth and breath, give this body in service to him.

Thereafter Martyrs like Mani Singh, Taru Singh and numerous others preferred to sacrifice their lives for faith. They knew that the religious faith is much more costlier than their head. Sikhs somehow retained their faith and principles till Maharaja Ranjit Singh. The conditions thereafter however deteriorated and fell to the lowest level. Satguru Ram Singh ji again rejuvenated sikhism and made them capable to fight the British imperialism and attain independence.

No society, no country, no faith can survive without a head. There must always exist a competent, knowledgeable and a selfless leader to implement the rules regulation and the tenets of belief of religion. Without a check law and order can not be maintained. Right from the ancient period

only those who held the supremacy of religious faith are remembered today. Raja Hari Chand stuck to his faith though he lost his kingship and suffered acute hardship, yet remembered and honoured even today.

However, today we are selling religious faith for trifles. The way a cheat takes away the gold bangles of a child just for a toffee, we are also selling our faith. The young men must pay attention to these points. There is no alternative to a disciplined way of life. The rules and regulations are framed after great deliberations and in the larger interest of the people. If we keep flouting these to meet our personal interests then the progress of the country or the society would be jeopardised. If the country is ruined there is no reason of any one else surviving.

The young men therefore must realise their responsibility towards their parents, the society and the country. Their prosperity is in the progress and prosperity of the country.

### THE CODE OF CONDUCT - THE MARYADA

All the operations of world whether natural, official, political, social or religious are conducted within a set framework. The operations are smooth and continue to progress so long as the rules and regulations are followed rigidly. In case these are flouted then chaos prevails and selfishness is promoted. Guru Gobind when created the Khalsa, he as well framed strict rules and regulations to be followed by all the sikhs. Guru Gobind Singh ji even declared categorically that he held the Maryada above everything. He would even serve the sikh who honoured the Maryada strictly. He forbade his sikhs eating from here and there. The code of conduct states thus-

*Jaha kaha ka chhakai parsaad.  
Sikh nehee mayraa aad jugaad*

Anyone who eats from anywhere and everywhere was neither my sikh earlier nor he would ever be.

Again,

*Jaa ki rehat na jaaneeai Gur mantar nehee cheet.  
ounkaa bhojan khaaie kai biserai har sio preet.*

If any one eats from some one who has not been blessed with Gurmantar, then he would lose his attachment with the Lord.

Whatever we eat has a direct effect on our mind and soul. Satguru ji had therefore prescribed do's and don'ts for eating for the sikhs. A slight deviation from these regulations is enough to disturb the mental concentration.

Bhai Gurdass states thus-

*Tanak hee jaavan kai doodh dadh hote jasey,  
Tanak hee kaanje parai doodh phat jaat hai.*

Swaiya-174

a little coagulant turns the milk into curd, also a small quantity of citric acid would split it.

Just as a drop of citric acid is enough to split a large quantity of milk, similarly a slight violation of the code of conduct Maryada is sufficient for the down fall of a Gursikh. The religious faith and sikhism can be retained only by following the code of conduct strictly. It acts like a protective covering the same way as the armour protects the soldier. Guru Gobind Singh has therefore said that he held the Maryada above any individual. The Maryada therefore has to be revered and treated as a doctrine of the Guru. It has to be held in high esteem.

The environments in the world are changing fast and so is the thinking and concept of the people. The Satguru has blessed you all and put on the path of truthfulness. Your only saviour is Naam. You have been made saints. As the swan eats only the pearls and not the grain, you are also like a swan; you must never eat the filth or the forbidden food. You should not only appear as a saint but also act like a godly figure. You must honour your belonging to the Satguru. You have to lead the people on the path of righteousness.

The elders have to lead the youngster right from their infancy. They must ensure implementation of the entire code of conduct at their homes. They must talk of the importance of Maryada at home and make this a habit for the children. If they do it then the elders would be doing a great service to sikhism.

## HONEST EARNINGS

We are passing through a highly precarious period. The glamour of the world has engulfed every one. None is capable of realising the truth. Greed and selfishness is fast spreading its wings. People are bypassing the religious code of conduct. Even the preachers are not following what they preach. The race is for earning more and more by fair or foul means. Guru Nanak Dev ji and Guru Gobind Singh ji had written about the adversities of present time. Satguru Ram Singh ji propagated their writings and advised people to read Gurbani, contemplate on Naam and repose faith in the doctrines of the Guru.

Wealth earned by foul means does not last long. Natural unforeseen calamities befall and the entire wealth

gets consumed. Contrary to the honestly earned money, a part of which is doled out in charity, keeps increasing. The wealth earned is lost by wrong actions and deeds. For increasing the wealth one must never resort to evil doing but charity and virtuous deeds.

Here I am reminded of a small story. A poor man went out and met two persons sitting at a place. One of them said, "If you say triumph of Vice and decay of religious faith, then I will give you five hundred rupees." The other man said to the poor, "If you say, "Triumph of the religious faith and decay of vice, then I would award you honestly earned two pices." The poor fellow got tempted and obliged the first one to get five hundred rupees. He reached home, kept the money safely but the neighbours stole it.

Next day again he went to those two persons. He obliged the first man, wished triumph for vice and earned a ruby. On way back he stopped at the river bank to get water. He kept the ruby by his side, however a fish swallowed the ruby.

Third day he again went to them and earned a costly necklace. On the way a kite pounced upon him and snatched the necklace. The poor man thus again returned to his original status.

Fourth day when he went to them, he obliged the second man and wished triumph of the religious faith. He was awarded two pices this time.

On the way back he purchased a fish for two pices. This being a rainy day, he climbed on a tree to take the nest of the kite for burning. There he found the necklace

also. After reaching home he recovered the ruby also from the fish. The neighbours heard him saying to his mother, "O' mom, we have got everything that we lost. "Hearing this the neighbours also returned him the stolen money.

Thus the money earned by honest means never ends, it keeps growing.

Ravan did not abide by his religious principles, adopted crooked ways and lost his entire family. Jara Sandh was very proud of his military strength and did not recognise Krishn ji as the Lord. He fought many wars with Krishn ji and lost heavily.

Thus forsaking the religious faith none has ever flourished.

The parents must follow the doctrines of the Guru not only themselves but must awake their children also early in the morning, bathe the children and make them contemplate on Naam for some time atleast. Put the children on a strong foundation if you want them to be true Gursikhs and loyal citizens.

There was a Namdhari devotee Sadhoo Singh in village Jandwala. He was a pious soul who lived according to the will of the Satguru. He had a small bin for storing the grain. The order of the Guru was to remove the cover of the bin only for filling the grain, otherwise keep it covered. Take out the required quantity from the bottom hole, but never peep into the bin. Always keep reciting the name of the Lord and use the grain to serve everyone. He would serve the sadh sangat and any visitor at home whole heartedly. His corn-bin not only always remained full but even over flowed.

Any one who contemplates on Naam all the time, recites Gurbani, follows the doctrines of the Guru with full faith, would never find dearth of anything. His wealth would always keep increasing.

### SHUN MALEVOLENCE

Malevolence is increasing very fast these days. Not only in the outside world, even at homes it has affected close relations. The jealousy between the husband and wife, son and father, amongst brothers, has affected the mutual love and respect adversely. Everyone wishes the worst to happen for the other. None knows whether the other one would really get harmed as per his wish but he himself continues to burn in the fire of jealousy. Envious thinking for others adversely affects one's own stock of virtues. It is a great hurdle in the path of Gursikhi.

Jellousy occurs because we do not consider the other person also as the creation of the same lord who has created us. This feeling of duality harms the persons incredibly. This has to be snuffed and not allowed to spread its wings. Guru Arjan Dev ji has dealt with this in details at page 237 of Sri Adi granth sahib ji. He says-

*Any one who kills this (dualty jealousy) is a spiritual hero; He is a perfect man and obtains glorious greetings; The one who kills this is freed of sufferings. However such persons are rare who kill and cast off duality. By killing it one attains Raja yoga, the yoga of the meditation and success. The one who kills, this has no fear and gets absorbed in Naam. One who kills this has his desires quenched; He is approved in the court of the Lord; is wealthy and prosperous; He becomes honourable. He is*

*a true celibate and attains salvation. One who kills this his coming to the world becomes auspicious, he becomes steady, wealthy and fortunate. One who kills this becomes Jivan Mukta ie liberated while yet alive; He lives a pure life style He is spiritually wise and meditates intuitively.*

*Without killing this one is not acceptable, even though one may perform millions of rituals, chantings and austerities. Without killing this one does not escape the cycle of reincarnation, death and does not obtain spiritual wisdom. Without killing this one's impurity is not washed off, everything remains filthy and loses everything.*

*When the Lord of the treasure of mercy, bestows his mercy then one attains total perfection, duality is killed by the Guru. Nanak says, that the man then contemplates on God.*

Instead of having malicious feelings for any one we should wish everyone well. We must learn to be happy on the achievement of others. In sadh sangat such duality must never exist. If we wish happiness and prosperity for others, we too would feel happy in all respects.



#### Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 05-01-1959.

## Updesh-34<sup>1</sup>

**Dandaut bandhan anik baar sarab kala samrath.  
Dolen tay reakhahu prabhoo Naanak day kar hath.**

P-256

I bow down and fall to the ground in humble adoration, countless times to the all powerfull Lord, who possesses all powers. Please protect me and save me from wandering, God. Reach out and give Nanak your hand.

**Jaabee kul tay pargat hoisay taahee kul ko naam.  
Pun dvadas gurind ko mayree hai parnaam.**

Gurind nama pat-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth Master.

### SERVICE OF SCHOOL

Worthy Sadh Sangat ji, whenever I come here I have to say something and accomplish certain works. Inspite of my bad health, I have to discharge this duty. Today the issue is establishment of our own school. This is a very important activity.

Arjun Singh has shown me a copy of the proposed rules and regulations. I have gone through these. I would suggest that the same old committee be allowed to work for another year.

Today everyone feels that he has never made a mistake. He is always correct and does not need any advice from any one. However the ancient view point was different. Any one who says that he never makes a mistake is totally wrong. He is in fact making mistake just when he declares that he does not make a mistake. The ancient feeling was that if none else is available then take advice from the wall even. This meant the advice even of an ordinary man is sometimes very useful.

A few of us were once sitting at the well of Tambolis, where Sant Samma Singh ji stays. While we were deliberating on some hymns of Gurbani we got a bit stuck in an enigma. Study the following line.

**Baedhae ke gunn sunn ree baace,  
jaladh baandhi dharoo thhaapio ho.**

P-657

Listen to the virtues of this carpenter, O sister. He stopped the oceans and established dhroo as the pole star.

Our difference of opinion centred on the word-'Jaladh baandhi.' The above translation says the ocean was stopped. I too had listened from great saints that the lord in the form Ram Chander ji constructed bridge on the ocean. Another view point was that the water level of the ocean, is actually much above the level of earth but is settled at the present level because of the blessings of the Lord. In scientific terms they state it to be due to atmospheric pressure. Just then an illiterate farmer appeared there and said, "The truth is that the primeval lord had stored millions of maunds of water in the form of clouds."

We were all surprised at this explanation. Sadh Sangat

of the Guru is too deep and vast. None knows how many great scholars and spiritually elevated souls live a coveted life here. So one must never underrate anyone just because of his appearance. Only the lord knows how much talented and knowledgeable one might be.

I would thus advise the old working committee of the school to function for one more year. By changing the committee members too often the rhythm between them is disrupted. Each one comes with new ideas and starts from zero. The progress thus becomes cyclic. It stops rising slowly and continuously.

I am talking this out of my own experience. In my farm everyone works according to my instructions. The result is that we have the best cows and buffaloes in our farm in the whole country.

I would however advise the committee members to work with full humility and with an intention of serving the cause of the school. They must not mind the criticism and slander of the people which they might earn at the end. Never work as an authoritarian.

I would request the sadh sangat also to control their extravagance. Do not spend unnecessarily on clothes, shoes and cinemas. Divert all this money to the school. Other Sikhs and Hindus have done so much for schools and hospitals. You must also attach importance to your school. Your children must get primary education for three to four years on faith and religious principles. Each one of you must realise this to be your sacred duty. The future of your children would be secure only if all of you contribute morally, physically and financially.

## HELPING THE POOR

All our spiritual personalities and scriptures have held serving the poor as an act of great altruism. We must however be able to pick up the poor to be helped intelligently. There is one man who is lethargic, does not work, keeps sitting idle throughout the day, has a loose character and fallen into bad company, such a person need not to be helped. Another man whose daily income is just Rs. 50/- but tries to compete with the one who earns Rs. 1000/- daily. He has become poor due to his extravagance, pretence and show off. He too need not be classed as poor and does not deserve any assistance.

The poor is the one who works hard, lives on honest earning but is unable to sustain his family. He has become poor in the natural course. Such a man only can be termed as poor and deserves all types of help.

The government tried to help the scheduled castes. They however did not value the grants and surpassed their rights. The result is that their standard of living still continues to be the same. They continue to be poor.

I would therefore advise the poor who are helped by others not to misuse the help. Use this for progress and prosperity. They should not over spend, and fulfill their legitimate requirements only.

Also the families which are well off must not resort to accumulating more suits or shoes than their requirement. None can wear more than one suit and one pair of shoes at a time. Accumulating too many of these is only extravagance and wastage of money. They should save this money and dole out for charity as much as they can.

It would be better if you all create a welfare fund at home. Out of every one hundred rupees that you save, put atleast one rupee in the welfare fund. Societies can be formed where this fund can be kept. A small committee of three persons can also be formed to operate this fund. This fund can be used for helping the needy and also to help a bright student to continue higher studies.

In this way not only an individual would be helped but the standard of the society or community as a whole would also be raised. This act of altruism is accepted in the court of the lord as well.

### BHAI DITU

You should all ensure that even a little pious earning helps you a great deal. When Satguru Ram Singh ji founded Namdhari panth, he formed three groups of Ragis as well. One of these comprised of Bhai Prem Singh and his son Kirpal Singh. They were low cast Sikhs. I got many occasions to meet Bhai Kirpal Singh. Now his son Hazura Singh and a few more of his grandsons are there. However, Kirpal Singh was a saint. He sold off all his jewellery and went abroad to meet Satguru Ram Singh ji. Another was Bhai Ditu. After becoming a Namdhari Sikh, he was named Gurdit Singh. He was bard by cast. He was born in village Dhuleta, about eight Kms from Phillaur in Doaba region of Punjab. The third one comprised of Bhai Tara and Mali of Atari.

While declaring one rupee daily for the Ragis Satguru ji advised them never to regard one rupee as a meagre amount. This is the hard and honest earning of Gursikhs. Satguru ji then narrated them the following story.

Once a wealthy merchant went out on his business trip

in a ship. Those days ships were propelled by wind power. So there was no certainty or fixed time for the ship to reach its destination. All depended on the direction of the wind. There were other passengers as well in the ship. It reached a harbour where jewels & pearls were very cheap. People purchased those as much as they could. There was a poor man also in the ship. He said I would like to purchase the cheapest thing available here as I have only one rupee of my noble and hard labour. The myroblam (hareerh) was the cheapest commodity available there. So he purchased a bag of it for one rupee.

The ship again left for onward journey. As luck would have it, a serious disease spread and the persons in the ship started falling sick. The doctor said, "They can be saved with Myroblam(hareerh) only." Thus each piece of hareerh of the poor man was sold for one rupee. So the honest earning of even one rupee can get converted into lakhs. Contrary to this even a lakh earned by foul and dishonest means becomes dust. See any body around yourself. The impious earning might last for some time or maximum upto another generation. It finishes thereafter. So you should always pray to Satguru ji that you should never have any intention of earning by foul means. Honest earning is always most profitable.

## MAHESHA YOGI

Mahesha Yogi worshipped Lord Shiva, who granted him a boon that anybody who just had his glimpse once would be awarded stay in heavens for one year. He shifted from hills and settled at Garh Shanker in Punjab. He declared openly that anybody who would have his glimpse just once, would become entitled to stay in heavens for one year. Many people visited him more than

once, so that their stay in heavens was increased.

The virtues of deities and those in heavens keep on reducing with the passage of time. Contrary to this the virtues of the people in the mortal world keep increasing. Their noble deeds remain stored safely. More the noble deeds more becomes their balance. So highly spiritual disciples like to remain in contact with the Guru. They reject even the stay in heavens.

After sometime the Yogi enquired from his disciples, 'If anybody was still left out from his glimpses.' They said, 'all except Bhai Tilka a gursikh, have had his glimpse.' The yogi was astonished to know this. He sent a message to Bhai Tilka that he would be granted stay in heaven for hundred years if he visited him once. Tilka declined this offer too. The yogi was stunned on this reply of Bhai Tilka. He however was convinced that Tilka was not an ordinary man, but a specifically enlightened soul. The yogi ultimately decided to meet Tilka.

As Tilka came to know that the yogi was coming to meet him he closed his doors. He even plugged the crevices in the doors with clothes, so that he does not have the glimpse of yogi by mistake even. The yogi knocked at the door of Tilka and requested him to take him to his Guru.

Tilka agreed to his request and opened the door. Both of them left for Amritsar to have Darshan of Guru Arjan Dev ji. On the way the yogi enquired about the age of Tilka's Guru. Bhai Tilka replied, "My Guru existed in the beginning of the world and would continue to exist even when the world is exterminated. However Guru Arjan Dev

ji is now about fifty years of age." The yogi thought in his mind that he was three hundred and fifty years old, he will have to fall at the feet of a child Guru of fifty only. They however continued their journey and reached Amritsar.

Guru Arjan Dev ji being omniscient realised the feelings and pride of the yogi and decided not to meet him. So he got a separate tent pitched for the yogi and allowed only Tilka to meet him. Satguru ji reminded the yogi about his right ear and ear-ring and asked the yogi to forward his hand under the tent; Satguru ji gave him his ear and ear-ring and narrated its history as, "Yogi ji, just recollect the time when you were travelling in a ship which was caught in a severe storm. To save the ship from sinking the owner sacrificed you and threw you in the sea; you then remembered me for help. I came there in the form of a big fish, cut your ear and threw you back in the ship." The yogi became emotional and in a state of trance clinched the feet of Guru Arjan Dev and begged his pardon.

In this episode the most important facts to be noted are the stern faith of Bhai Tilka in his Guru and the age of the Guru. Normally ignormous people get deluded by the physical form of the Guru. The Guru is omnipotent. He is the form of the primeval lord. Those who regard him as an ordinary human being are highly mistaken. Only those who get blessings of the Satguru are the privileged ones. Guru Nanak was the incarnation of primeval lord. He existed before 1526 Bikarmi ie 1469A.D., his birth year as Nanak, and continued to exist even after 1765 Bikarmi ie 1708A.D. the year of the miraculous disappearance of Guru Gobind Singh ji from Nanderh.

His existence is perpetual.

The happily married women, may be in rags, should not regard anyone above her husband. She can serve anyone regarding him as brother, uncle, cousin but her feelings as a wife should remain in her husband only. She should not regard even the God above her husband. Similarly a true devoted gursikh should repose firm faith in his Guru. He may serve anyone as a saint or an elderly man. Those who lose faith in the Guru start finding refuge in others are termed as loose charactered, unfaithful and baymukhs.

### SUHEWA SAHIB

The future is bleak. Moral of the people is declining fast. Guru Gobind Singh ji when visited Suhewa Sahib said, "He would reappear when the Jand consumes the peepul tree," The peepul tree has now been fully consumed. I saw it myself in the month of April. The original sakhi was available with me for the last thirty years. I could not glance at it. Now when I read it, I found that Satguru ji had desired an Akhand paath to be performed under the tree. This also has since been done last year. All the requirements having been completed the time is ripe for the reappearance of Satguru ji. In the Sakhi of Wadtirath three paaths were ordered to be performed in three years. This order also has since been complied with.

The acceptance of our actions is in the hands of the lord. We can only wish and pray for his early appearance.

The only thing that we can do is the contemplation on Naam and recitation of Gurbani. Love everyone. Do not hate anyone. In one of his orders Satguru Ram singh

ji had said, "Serve even the slanderer with full humility. The slanderer and the server would each be rewarded according to their actions. Even if a butcher comes to your door steps with his chopper soaked in the blood of a cow, he must also be served food. If he goes back hungry, you would not be pardoned."

So follow the doctrins of Satguru ji religiously.

**<sup>3</sup>Hae achut hae paarabreham abinaasee aghanaas.  
Hae pooran hae sarab mai dukh bhanjan guntaas.  
Hae sangee hai nirankar hae nirgun sabh taek.  
Hae gobind hai gun nidhaan jaa kai sadaa bibeak.  
Hae aparampar har harae habi bhee hovanehaar.  
Hae santheh kai sadaa sang nidhaana aadhaar.  
Hae thaakur ho daasaro mai niragun gun nahee koi.  
Naanak deejai naam daan raakho heei paroe.**

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O' immovable Lord, O' supreme Lord God, imperishable, destroyer of sins; O' perfect all-pervading Lord, destroyer of pain, treasure of virtue; O' companion formless, Absolute Lord; support of all; O' Lord of the Universe, Treasurer of excellence with clear eternal understanding; Most remote of the remote, Lord God, you are, you were, and you shall always be; O constant companion of the saints, you are the support of the unsupported. Only Lord and master, I am your slave, I am worthless, I have no worth at all.

Nanak, grant me the gift of your Name, Lord, that I may string it and keep it within my heart.

**Jaahee kul tae pragat hoe taahe kul ko naam.  
Pun duadass gurrind ko maeree hai paranaam.**

I first salute the dynasty in which the twelveth incarnation will appear and then I salute him as well.



### Notes

1. This updesb was delivered by Satguru Partap Singh ji at Bangkok on 06-01-1959.
2. This is the concluding prayer which Satguru Partap Singh ji always recited at the end of his discourse. This has been given here only as sample and omitted at other places to avoid duplications.





**Sant Singh**

The discourses of Satguru Partap Singh ji delivered at Bangkok and Africa from 1948 to 1959 were recorded by the devotees. Satguru Jagjit Singh ji assumed the leadership of Namdharis in 1959. He collected all these recordings and decided to secure these in books. As a result five volumes of Lal Eh Ratan in Punjabi were published upto 2005. These discourses are a treasure of knowledge.

Many of the devotees, especially living in foreign countries, are unable to read Punjabi. To enable them study these invaluable discourses, their translation in English had been planned. The Third volume of the series in English covering discourses of 1954 to 1959 is now in the hands of our most esteemed readers.

